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BY

FRANCIS X. DOYLE, S.J.

PROFESSOR OF PHILOSOPHY AND APOLOGETICS
GEORGETOWN UNIVERSITY

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PATRICK CARDINAL HAYES,
Archbishop of New York

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PREFACE

For a long time those in charge of Jesuit Colleges have felt that new textbooks in Apologetics were needed. These books were to have a distinctly collegiate tone, thus differentiating them from the books used in High School courses. At the request of the American Jesuit Provincials, the writer appointed the Rev. Francis X. Doyle, S.J., of Georgetown University, to prepare these books, and this volume is the first result of his labors. Three other volumes will follow as soon as possible.

That Father Doyle has done his work well is evident to anyone who will study this volume carefully. There is a new method of presentation which consists in making Christ, the Teacher, known personally to the student; and then the doctrines which Christ teaches are systematically explained. Thus the volume is meeting a need in giving the student a Life of Christ together with His doctrines. I can sincerely recommend this series of textbooks to all those who are looking for a clear, simple and thorough exposition of doctrine, and who wish to have their students inspired by the continual study of Our Lord Himself.

Laurence J. Kelly, S.J.
Provincial of the Maryland-New York Province of the Society of Jesus

December 16, 1926.

AUTHOR'S PREFACE

PURPOSE OF THE BOOK

The purpose of this textbook is to furnish the advanced student with a scientific proof of the truth of Christianity.

The difficulty experienced by professors of Apologetics is largely a difficulty of presentation. A good many textbooks are overloaded with matter, and sometimes rather obscure in expression, with the result that the student usually becomes wearied in his attempts to analyze the matter and to understand, with reasonable effort, the meaning of the proofs.

The author thinks that he has met these difficulties, because the matter has been presented in strictly scholastic form and stripped of non-essentials, while the expression has been chiseled and simplified, and the matter illustrated where it was thought necessary. Apt footnotes have been chosen with a view to relieve the frigidity of the scholastic presentation by their vividness.

The book is not for popular reading, but for the study of advanced students; and, again, the book is a textbook, supposing the presence in classes of professors who will explain the matter treated. There should be in the text sufficient clearness in the presentation of the matter and a scientific completeness that will satisfy the student.

METHOD OF PRESENTATION

The following method of procedure in the classroom is suggested:

I. The sections of the Gospels indicated at the head of each lesson should be read aloud by the student, or written down in a special notebook titled "The Life of Christ." The latter method is better than the mere reading, and if pursued consistently at the beginning of every class, the end of the year will find each student in possession of a rather thorough knowledge of the Gospels in so far as they give us the life of Our Lord. The study of Christianity can accomplish no higher purpose than this; namely, to make the student know Christ personally. Indeed, it seems that all difficulties in the presentation of Apologetics can be attributed to the fact that the doctrine is divorced from the Teacher, that the personality of Christ is completely left out of consideration, while disjointed bits of His doctrine are put before the student. The result must be, from the pedagogical standpoint, a definite and often emphatic coldness towards the study of Apologetics. Let the student acquire a thorough knowledge of Christ Himself, and the doctrines of Christ will then be vivified by the presence of the Great Master.

As it is impossible to finish the Life of Christ in these lessons, it will be continued in future volumes of the series.

II. The second step in the classroom procedure is the explanation of the doctrinal matter. Test questions and, sometimes, written exercises are suggested.

The Gospels are printed in specially emphasized types in the back of the book. This is for ready reference in writing or reading the Life of Christ, in reading *all* the texts indicated in the doctrinal notes, and, in general, that the student may have before his eyes at least these fundamental documents of Christianity.

ACKNOWLEDGMENTS

No marked originality in the doctrinal matter can be reasonably expected, and where the centuries are brilliantly dotted with learned treatises on the subject of this book, it was considered an evidence of prudence and good judgment to draw unhesitatingly from these common sources.

The author wishes, however, to acknowledge his great indebtedness to the **Rev. Peter Lutz, S.J.**, and the **Rev. John T. Langan, S.J.**, who have graciously granted an old pupil permission to use their Latin treatises, *De Ecclesia* and *Apologetica* respectively, in whatever way seemed best for the purpose of this book; a permission of which the author has so freely availed himself that whatever is good in the doctrinal notes should really be attributed to the above named scholars.

The *Compendium Theologicae Dogmaticae* by H. Hurter, S.J., and the fine treatises of Cardinal Mazzella, S.J., *De Religione et Ecclesia,* have also been drawn upon to the great benefit of this text.

In writing the notes on the Life of Christ, the author has drawn, with the gracious consent of the author, from the excellent volume by A. J. Maas, S.J., also from the life by M. Meschler, S.J., and the inexhaustible fountain-head of such notes, the great commentary of Cornelius a Lapide, S.J.

Special thanks are due to the **Rev. Charles W. Lyons, S.J., President of Georgetown University,** for much paternal and scholarly helpfulness in encouraging me in a rather difficult and discouraging work; to the Rev. John J. Toohey, S.J., Professor of Logic at Georgetown University, justly renowned for his classic work on Logic; to the Rev. Edwin D. Sanders, S.J., Professor of Scripture at Woodstock College, Maryland, for his patient kindness in looking over many Scriptural references; and also to the Rev. Charles I. Herzog, S.J., Professor of Dogmatic Theology at Woodstock College, for reading and correcting large portions of the manuscript.

FRANCIS X. DOYLE, S.J.

GEORGETOWN UNIVERSITY,
Washington, D. C.,
November 19, 1926.

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INTRODUCTION

Apologetics is the systematic defense of the Christian Revelation.

The Arguments in Apologetics are drawn from philosophy and history.

Dogmatic Theology differs from Apologetics because it draws its arguments from what *has been revealed,* while Apologetics argues from what is known *by natural reasoning.* Hence, Dogmatic Theology *presupposes* that a divine revelation has been made and investigates and explains it; while Apologetics, using philosophical, critical and historical sources, *proves* that Jesus of Nazareth is the Messias, the Son of God, and that He made a revelation to men.

The Treatise on the Church rests on Apologetics as on a foundation. But, once it is clearly established by philosophical, critical and historical arguments that Christ founded a Church with certain definite characteristics, and once we discover which of the many Christian Churches is the only true, infallible Church of Christ, then we can naturally pass from Apologetic arguments to the teachings of that Church. Antecedently to this proof, however, the ancient Church is a merely *historical* witness and her testimonies are so regarded in this book until she is proved to be the one true Church of Christ.

Presuppositions. We presuppose as already conclusively proved in philosophy (1) that God exists; (2) that man has a spiritual, immortal soul, reason and free will.

Certitude in Apologetics. Certitude is a firm assent to a perceived reality. By "perceived" we mean that there is adequate evidence or proof; by "firm" we mean that all prudent doubt is removed. In Apologetics we have this adequate evidence or proof for the existence of the Christian Revelation, and the proof is such that all prudent doubt is removed. We ought not consider imprudent doubt, which is unreasonable.

LESSON I

THE LIFE OF CHRIST

THE ANNUNCIATION AND CONCEPTION OF CHRIST

Notes. **Luke I, 26-38; John I, 14.**

1. God wished to have Mary's consent because she had free will and hence was at liberty to accept or reject God's offer.
2. An angel was ambassador because it is the office of angels to announce God's will to men. The name ''angel,'' ''messenger,'' tells nothing of the nature of these creatures, but only their office.
3. Gabriel appeared in visible form and used audible words. He seems to have been a special messenger of God, since he had already appeared to Daniel and to Zachary. ''Gabriel'' means ''the Strength of God''; ''Michael'' means ''Who is like God?''; ''Raphael'' means ''the Medicine of God.'' Those of the angels who announce matters not of the highest importance are called angels; those who announce matters of the highest importance are called archangels. Hence, it was fitting that the archangel Gabriel should bear the message to Mary, since that message was the greatest that could be announced to man.
4. The archangel Gabriel was humble and reverent towards Mary because she was to be the Mother of God.
5. His salutation is the first part of the Hail Mary. Elizabeth, as we shall soon see, added: ''blessed is the fruit of thy womb.'' The Church added the second part. Every time we say this prayer, we recall the Incarnation and ask Mary's assistance because she is the Mother of Jesus.
6. The Incarnation will take place by the direct action of the Holy Ghost. Hence, Mary remained a virgin even though she became the Mother of Jesus. The difficulty experienced by the human mind in attempting to understand how Mary could become a mother and yet remain a virgin was best expressed by Mary herself when she asked: ''How shall this be done, because I know not man?'' The angel answers that God, to whom nothing is impossible, will do it; and this answer satisfied Mary, as it must also satisfy us. Mary asked not because she disbelieved, but because she had made a vow of chastity; many to-day ask her question because they doubt and disbelieve; they do not know *how* God can do things which seem to them impossible, and are surprised! If they knew all that God knows, they would be God; and if they deny that God did what they do not understand, they

are certainly implying that they do or ought to be able to understand as much as God. Facts are stubborn things even when, and especially because, we do not know *how* the facts were accomplished.

7. Gabriel gives as proof of what he says, the conception of John the Baptist by Elizabeth, a woman who was far beyond the age of bearing children. Thus, the conception of John the Baptist is due to a special power and favor of God because of the relation in which John was to stand to Our Lord.
8. "Jesus" means "Saviour," "Salvation," "God is help."
9. "Mary" means "Mistress," "Mistress of the sea," "the Shining One," "the One fragrant with myrrh," "the One of bitter sorrows."
10. Mary was at prayer when God sent His angel to visit her.
11. Notice the humility of Mary in receiving these great honors; she is even afraid.
12. Mary was about sixteen years old at this time.
13. Mary submits simply and beautifully: "Behold the handmaid of the Lord." Think of the great consequences her consent has had on the whole world.
14. As soon as Mary consented, the Incarnation, by the power of God, took place; i.e., the Second Person of the Blessed Trinity was united to human nature in Mary's body, being conceived as man in Mary's virginal womb. "The Word was made flesh and dwelt among us," are the words of St. John read ordinarily at the last Gospel of the Mass. The priest and the people genuflect at these words in honor of the Incarnation.
15. We can never understand the mystery of the Incarnation. The fact is clearly established that the Incarnation did actually take place, and we accept the Incarnation on the authority of God.
16. The prayer called the Angelus recalls to us three times a day the mystery of the Incarnation. When we say it, we honor God the Father, God the Son, God the Holy Ghost, Mary, and the angel. Do you know the prayer? Do you say it?
17. The Incarnation is recalled when we say the rosary. It is the first of the Joyful Mysteries.

DOCTRINE

RELIGION IN GENERAL

1. The Definition of Religion.

The word "religion" is most probably derived from the Latin verb *religare* meaning "to bind," and in this verbal sense, *religion is the bond uniting man to God.*

In its essence, **religion is the virtue by which man pays to**

God the homage due to God because of His supreme and singular excellence.[1]

These acts of homage must, it is evident, be acts not only of the intellect and the will but also of the body, since man is a composite being made up of body and soul, and it is the whole composite, the whole man, that is to pay to God the homage due to God.

2. Religion May Be Considered in Its Content and in Its Exercise.

In its content religion is the sum-total of truths and laws determining man's moral relations to God.

In its exercise religion means that man rules himself according to these truths and laws.[2]

3. Religion Is True or False.

The true religion is that which gives due homage to the true God in the manner decreed by God or dictated by right reason.

A false religion is one which gives homage to a false god, e.g., idolatry, or to the true God in a false way, e.g., Mohammedanism.

4. Religion Is Necessary for Man.

(*a*) *Because right order demands this homage of God.* The inferior being should be subordinated to the Supreme Being;

---

[1] "Whether the root-meaning of the word is considered, or the common acceptation of the term, religion means a bond joining man to God; and so the essence of religion is best understood by obtaining a perfect knowledge of that bond. . . . A double bond joining man to God can be distinguished; one, physical, the other, moral. The physical bond consists in the physical relation by which all rational as well as irrational creatures depend on their Creator and Ruler. The moral bond consists in this, that rational free creatures subject themselves to God as their last end, their Ruler and Judge. It is in this moral bond that religion properly so called consists. . . .

"The sum-total of truths which clearly and accurately determine the relations between man and God is called theoretical religion; the sum-total of duties arising from these relations and prescribed as obligations to be fulfilled is called practical religion."—**Cardinal Mazzella, S.J.**, *De Religione et Ecclesia,* p. 3.

[2] "Religion, therefore, does not consist, as some have imagined, in a mere sentimentalism, in a vague feeling of awe and reverence for the unknowable infinite; it supposes definite dogmas and duties towards God."—**Jouin, S.J.**, *Evidences of Religion,* p. 38.

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and man, with his intellect, must perceive his own inferiority and dependence, and, with his will, command expressions both internal and external of that inferiority and dependence. Unlike irrational beings that are ruled by laws of necessity, man governs himself; and hence, man, in pursuing the observance of right order, gives God due homage, i.e., a rational creature's homage, only when, by his intellect, he acknowledges God as supreme and when, by his will, he submits his free actions to God's law. Therefore, God, simply because He has made man intelligent and free, demands of man that intelligent and free homage which man must give if right order is to be preserved.

(*b*) *Because man's reason demands this homage of God.* First, man reasons to God as to the First Cause, the Supreme Being, the Supreme Judge, the Supreme Good. Secondly, man reasons that his true happiness is not to be found in finite things, but only in the Supreme Good, God. Thirdly, man reasons that the only way to obtain this Supreme Good, God, is to obey His law, to give Him due homage, i.e., to practice religion.[3]

(*c*) *Because all mankind demands that this homage be given to God.* Man, of whatever condition of life, everywhere and at all times instinctively worships a Supreme Being;[4] and no matter how distorted some ideas of the Supreme Being may have been, it still remains true that a Supreme Being was worshiped.

---

[3] "Divine worship, naturally, in the case of individuals, necessarily, in the case of societies, must take some external, sensible form. Man, obeying the instincts God has given him, assumes a reverential posture at prayer, sets apart places for public worship, orders special ceremonies and rites, and appoints ministers to take charge of them."—**Archbishop Sheehan**, *Apologetics and Catholic Doctrine,* vol. i, p. 32.

[4] Plutarch says: "And if you go about the earth, you can find cities without walls, literature, kings, houses, resources, money, ignorant of gymnasia and the theatre; but no one ever saw a city without temples, without gods, a city which does not make use of prayers, vows and oracles; that does not offer sacrifice to obtain benefits, that is not anxious to avert evils by holy rites. I think it is easier for a city to be built without foundations than for a city to exist and last without religion and the deity."

Cicero says that "nature knows that God is to be worshipped," and that every man realizes the obligation of this law. In the Tusculan Disputations, he says that there is no nation so savage, none so barbarous, as to be without the conviction that the deity exists: "The universal consent of all mankind in a matter must be considered as a law of nature."—Apud **Card. Mazzella, S.J.**

(*d*) *Because every individual human being is commanded to give this homage to God.* Every man has a conscience, i.e., a voice of reason, ordering this worship of the Deity. Every man, simply because he is a man, has an intellect which cannot help affirming the obligation of paying due homage to the Supreme Being; because by his intellect man must perceive and acknowledge his utter dependence on the Supreme Being, and a necessary consequence of this perception is the recognition that it is right and just to worship and reverence the Lord of all.

(*e*) *Because the continued existence of human society demands this homage of God.* Without religion, human society would be impossible.

In place of that social organization to which man is impelled by his nature, and which is fundamentally rooted in justice, men would swiftly degenerate into chaotic masses, for without religion, justice is impossible, and without justice human society would collapse.

Religion, then, is necessary because it has its origin in man's rational nature and is the expression of that rational nature recognizing and fulfilling its obligations towards the Deity. Hence

5. Religion Did Not Arise from Prejudices of Education, because as we have just seen, it arose from man's rational nature naturally expressing itself and its obligations. It is absurd to say that prejudices, no matter how strong and ineradicable, could be as universal and persistent as religion, a thing which has been coexistent with man wherever and whenever found. Prejudices are not the same among different peoples, and do not last under the calmer light of mature years; besides, prejudices are continually changing with the centuries, while religion remains as long as man has intelligence to perceive his obligations and the will to command activities which are expressions of them.

6. Nor Did Religion Arise from the Legislation of Tyrants who saw in it a means of restraining their people. Tyrants would have seen this same restraining force at the same time, and would have put it into effect universally, and on such a firm basis that it has lasted during all the history of man, merely as a kind of policing and punitive measure in which God is made the custodian of man's laws, and the avenger of human transgressions against those laws. This is all the more absurd when we reflect that religion existed prior to all organized political institutions, even among savages, and at the cradle of the human race. Besides, revolutions have destroyed political institutions and left religion untouched in its foundations, because not even a revolution can change man's intellectual nature.

7. Nor Did Religion Arise from Fear of the Unknown, for man, even by his unaided intellect can know God and some divine attributes, and hence the Infinite is not the Unknown; nor is it an unpersonal, vague, threatening combination of those natural forces which menace man's existence and cause fear to arise in his heart. Religion includes, besides fear, the love of God, joy in God, thankfulness to God for all the goods of nature, hope in God for the goods of a future life. It is true that in religion there is fear; but this is a rational fear arising from our knowledge of God as the Supreme Judge, who will reward or punish man for his actions.[5] This fear arises from religion, which in turn arises from reason; but no one can rightly say that religion arises from fear.

---

[5] "The necessity of religion has been denied because religion, it is said, has been the fruitful source of fanaticism and hypocrisy, and has kindled many bloody wars. But we must reflect that it is not the practice of true religion which has caused these evils: man, carried away by his passions, has often abused religion, using it as a cloak to cover his evil deeds. It is evident, however, that the abuse of a thing does not make the thing bad in itself. True religion inculcates the principle of love to all mankind; and, if all men were faithfully to practice this duty, there would be no injustice upon earth.

"Nor does religion unfit man for the duties of this life. On the contrary, it tends to restrain his passions, and affords him courage and strength to discharge his various obligations towards God and his fellow-men; it makes him a law-abiding citizen, a lover of right and justice, who does not shrink from any sacrifice, even that of his own life, at the call of duty. Religion does not condemn any honorable or lawful pursuit; it only forbids us so to attach our hearts to the things of this world as to lose sight of our eternal welfare."—Jouin, S.J., *Evid.,* p. 41.

8. Religion Is Natural or Supernatural.

Religion is natural when it contains truths and obligations known merely by unaided reason, v.g., that God exists; that good is different from evil; that man must reverence God.

Religion is supernatural when it contains truths and obligations made known to man by an extraordinary manifestation of God.

This manifestation may be extraordinary:

(*a*) *With regard to the truth manifested;* v.g., that in God there is one Divine Nature and three Divine Persons. Such a truth could never have been known to man if God did not manifest it in some way not demanded by man's nature or capacities or needs. Such a truth is simply beyond the power of the human intellect. Even when the truth is made known, man can understand *only the fact* that there is such a reality; but he does not understand the *nature* of the truth or the reality.

(*b*) *With regard to the manner of the manifestation,* v.g., the truth that God exists is known by unaided reason, and yet God may also manifest it in an extraordinary way. Hence, this truth of natural religion may be manifested supernaturally and become a truth of supernatural religion. Of course, a religion which contains supernatural truths, like the truths of the Trinity, must also be supernatural in the manner of manifestation, because such truths could not be known to man unless God communicated them in a special extraordinary way.

9. Religion As a Science proves that God has actually communicated definite truths to man; it then demonstrates these truths from their sources, establishing its conclusions one upon another, thus constructing a system of demonstrated truths relating to God and man's relations to God.

10. Certainty in Religion. The fundamental truths of religion are accepted on the authority of God Himself and hence the science of religion enjoys the most complete certainty possible. Other sciences rely on the light of reason alone.

11. **The Subject-Matter of Religion** is God, and everything else in so far as it is related to God.

12. **The Object of Religion** is to give precepts by which man can guide his conduct in order to obtain that happiness which consists in the immediate contemplation of God.

TEST QUESTIONS

1. Define religion in its verbal sense.
2. Define religion in its essence.
3. Why are external acts of homage necessary?
4. What is religion considered in its content?
5. What is religion considered in its exercise?
6. What is the true religion?
7. What is a false religion?
8. Show that God demands religion.
9. Show that man's reason demands religion.
10. Show that all mankind demand religion.
11. Show that every individual demands religion.
12. Show that human society demands religion.
13. What is the origin of religion?
14. Show that religion did not arise from prejudices of education.
15. Nor from the legislation of tyrants.
16. Nor from vague fears.
17. When is religion natural?
18. When is religion supernatural?
19. Why can a religion, while remaining natural in its content, become supernatural in its form?
20. Why must a religion, supernatural in its content, be supernatural in its form?
21. When is religion a science?
22. What certainty has man in the science of religion?
23. What is the subject-matter of the science of religion?
24. What is the object of the science of religion?

LESSON II

THE LIFE OF CHRIST

THE VISITATION

Notes. Luke I, 39-56.

1. It seems that Mary was divinely inspired to make this visit to her cousin Elizabeth because of the relation John the Baptist was to have to Our Lord. He was to receive the first fruits of the Incarnation by being cleansed from original sin while still in his mother's womb.
2. This visit reveals the Incarnation to Elizabeth.
3. Zachary and Elizabeth lived probably at the modern St. John's Mount, or Ain Karim. It is a small village six miles west of Jerusalem.
4. The movement of the babe in Elizabeth's womb is taken to mean that at this moment John was freed from original sin.
5. Elizabeth was filled with the Holy Ghost, i.e., with increased grace and the spirit of prophecy. She cries out: "the Mother of my Lord!" and calls the fruit of Mary's womb "blessed."
6. Mary is said to have remained three months with Elizabeth, i.e., until after the birth of John the Baptist.
7. If we wish to honor Mary, we have a good example in Elizabeth, well worthy of careful study.
8. Mary praises God in the beautiful phrases of the Magnificat. It is the most glorious song commemorating the Redemption of mankind, not only because the words are so beautiful in themselves, but also because the words are said by the Mother of the Redeemer. "It is a wondrous song, this canticle of God's Mother, full of simplicity and unfathomable depths—the bird-song heralding the dawn of Christ on earth. Marvelous notes they are, and though mingled with chords from ancient times, yet new and strange and mysterious, on account of their relation to Christ's Kingdom."—**Meschler, S.J.**, *Life of Christ*, vol. i, p. 115.
9. This visit of Mary to Elizabeth is called the mystery of the Visitation and is the second of the Joyful Mysteries recalled when we say the rosary.
10. Mary was the instrument of John's sanctification. She brought Jesus to him. We honor Mary in our devotions because she is God's Mother and has great power with Him. We hope that God will sanctify us through Mary, and hence we praise her in our prayers and beg her intercession. We cannot love Jesus without loving Mary, and the love of Mary must lead to a greater love of her Son.

DOCTRINE

REVELATION IN GENERAL

13. **Revelation,** in its verbal sense, means a removal of the veil, and hence it means the manifestation of something that was hidden. Here, however, revelation means **the manifestation of a truth whether that truth could or could not be known from other sources.** If, v.g., a man communicates his thought, he is revealing what was hidden; his words draw aside a curtain and his thought stands revealed. That which he reveals, however, may be known to me already independently of his revelation. If God communicates a truth to man, this revelation is called divine, and it is direct or indirect, according as God Himself speaks directly to us or commissions a messenger to deliver His truth to man.

14. **Revelation Is Natural in Form** when some truth is communicated through nature, i.e., the visible creation. Nature reveals the existence of a Creator even as a watch reveals the existence of a watchmaker or a mirror shows us ourselves. And from the wonders of the visible creation we conclude to a Maker of power, wisdom and goodness. God stands revealed in His work and this manner of showing Himself or revealing His attributes to man is a *natural form of revelation.*

Conscience reveals God, for it lauds what is right and condemns what is wrong; urges to good actions and reprobates evil; and from this ever-speaking voice which we did not put in ourselves and yet must heed, we can conclude to the existence of a divine Lawgiver and Judge. The silver ticking of a watch tells not only time but also of a watchmaker who deliberately designed the mechanism for that purpose; and the voice of conscience argues to the existence of a purposeful Legislator deliberately designing man for a definite end. This manifestation of God from conscience is also a *natural form of revelation.*

These truths about God obtained by reasoning from creation are *natural truths* and form the content of natural revelation and natural religion. They are *matters of knowledge, not of* *faith,* because they are accepted not on the authority of a witness, but on evidence inseparable from them and forcing the mind to perceive the truth. The difference may be seen from this example: We do not believe that two and two make four because someone tells us so; we know it because it is evident.

15. Revelation Is Supernatural in Form when truths are communicated to man not through creation, but in a higher and extraordinary way, as, e.g., when God speaks directly to man, or, indirectly, through His commissioned representatives.[1] When the truths thus extraordinarily revealed cannot be known from nature, the content of this supernatural revelation is also supernatural, e.g., the truth that in God there are three Divine Persons, a fact which we could never know unless God revealed it. Hence, such a revelation is supernatural both in its content and in its manner or form. But God may also reveal to man a truth which is already known from nature, e.g., that God exists, and hence such a truth, while remaining *natural in its content,* would be *supernatural in the manner* in which it is made known.

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[1] "Why should it be said that God cannot reveal? Is it because He does not know the truths to be revealed? That would surely contradict His infinite wisdom. Or is it because God has no means of making known the truths He knows? That would contradict His infinite power. Or is it because He cannot wish to manifest those truths? But the only thing that God cannot wish is the thing that would be repugnant to His attributes, His wisdom, His holiness, etc. No such repugnance is found in revelation, but just the opposite, since revelation is for the good of man and God's own glory. For, if the knowledge of God obtained by the mere light of reason procures these good effects, why can they not be procured when God makes Himself known in a supernatural way? . . .

"Again, man has cognitive faculties and is therefore capable of knowing truth; and just as he can be taught by other men, so in a far higher degree can he be taught by God Himself. Nor is there any doubt but that man can be certain that he is obtaining knowledge from God. It is usual for men to know the source of any knowledge which benefits them, and they are able to state whether they learnt this or that truth by oral instruction, or from a book, or from experience, or from the reflections of reason. Why, then, is it impossible for a man to know with certainty that he is being taught by God Himself? Shall we say that God has no means of making us certain that He is speaking . . . ?

"Again, since truth is the object of the intellect, the manifestation of truth is not repugnant to its nature, but rather proper to it; and whether the manifestation of truth is made by God or by man . . . whether the mere existence of a thing is made known, or its nature as well, there will always be this definite manifestation of truth, and hence this is something proper to the nature of truth."—Cardinal Mazzella, S.J., *De Rel. et Ecc.* pp. 63, 64.

Thus, natural truths, which are matters of knowledge, may become divine truths and matters of faith because God chooses to reveal them to man even though man already knows them. In such a case, we accept them, not only because of the evidence attached to them, but also on the authority of God who reveals them.

16. A Divine Supernatural Revelation Was Necessary.

A thing can be necessary in two ways, *morally* and *absolutely. A thing is morally necessary* if, without it, we should have great difficulty in attaining a purpose, or, if we do succeed in our endeavors, the purpose is attained only imperfectly. For instance, some kind of pen or pencil is necessary for writing; and yet we might manage to write with our finger nails, but only with great difficulty and much imperfection.

A thing is absolutely necessary if it cannot be dispensed with at all; e.g., we could never perceive color if we had no eyes.

1. *A divine supernatural revelation was morally necessary* if man was to gain a suitable knowledge even of the truths of natural religion. It was not *absolutely necessary,* for, without it, man could gain *some* knowledge of God; but a moderately developed knowledge would be obtained only with the greatest difficulty and then very imperfectly.

For, according to St. Thomas Aquinas (e.g. 1. I. c. 4.):

(*a*) *Only a few would gain a suitable knowledge of God.* The search for the truth would be difficult since the questions are abstruse and profound. Only a few men would have the leisure to study, and only a few men would have the intelligence and previous training necessary for study. Many men would give over the quest because of indolence; many would not have the intellectual ability to search at all; many would be absorbed in affairs of government, the cares of family, and the occupations by which they earned their livelihood. Thus, only a few scholars, living in learned leisure, hard students and of superior intelligence, would acquire even a moderately developed knowledge of the truths of natural religion. The vast majority of mankind would be living in a fog of impenetrable ignorance and would possess only the most confused knowledge of God.

(*b*) *And even the learned few would acquire their knowledge late in life* when it would be of the least use to themselves. The greater part of life would have slipped away unlighted by the truths of natural religion; for, a developed knowledge, of which we are speaking, would require years of toil and labor, the sacrifice of youthful inclinations, and would demand high intellectual training and serious study. At the end of all this study, the world would have only a few old men who possessed some developed knowledge of the truths of natural religion.

(*c*) *And the findings of these few old scholars would not be unmixed with errors;* and when these errors were discovered doubt might be easily cast on their other conclusions.[2] If so

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[2] On the looseness and perverseness of pagan teaching, Cardinal Mazzella, S.J., says that the greatest philosophers of antiquity, like Socrates, Plato, Cicero, laughed at the gods while publicly worshiping them. Socrates derided the Delphic oracle which bade the gods to be worshiped, and, when near death, he smilingly asked his friends to sacrifice the bird he had vowed to Esculapius. Seneca said that all the "vulgar tribe of gods" gathered together by superstition, should be adored simply that men might be reminded of ancient customs rather than that this worship really meant anything. On the immortality of the soul Cicero has at the most a probability, amounting at times to a good guess.

Seneca and Socrates doubt it; and yet Cicero says that unless truths like this can be held with certainty, men will be ignorant of the highest things, and if such truths be called into doubt, no piety, no holiness, no religion is possible; faith and human society and the most excellent of all the virtues, justice, will be destroyed. When they make such mistakes about the first truths of natural religion, what can they teach with regard to man's actions? Plato praised a promiscuous use of wives; he allowed unrestrained intercourse, or fornication; he not only did not condemn, but recommended the cruel practice of deserting

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much of what they found was error, what assurance would they have that the rest of their findings was not error? They had only their unaided reason to guide them to the natural truths—this is our supposition—and where so much is error and so much is truth and all is mixed together, even these learned old scholars would be tempted to slip easily into the philosophical attitude of so many of the ancient thinkers, a dull, uninterested, and fatalistic scepticism. Nor would the true findings remain untouched, for the old scholars would be continually disputing each other's conclusions, and the majority of men, waiting passively for the learned to teach and lead, would discover dissensions and bitter argument where they looked for a consoling and concordant set of truths dealing with God and man's relations to God. The natural result of all this would be in the uneducated masses, despair, doubt, and contentment with the sensual present; in a word, the hopeless degradation of mankind.

(*d*) *The history of man* proves the moral necessity of a supernatural revelation. For, it is a universally accepted fact that no people, savage or civilized, once they corrupted or rejected or otherwise deprived themselves of revelation, ever gave to God a worship that was worthy of Him; or ever escaped the vilest and grossest errors in their codes of living. The Greeks and Romans were cultured, prominent in arts and sciences and philosophy, and yet, at the same time, they held sadly erroneous and often debasing concepts on questions of natural religion. They worshiped gods and goddesses who were not as noble in character as the human heroes their gifted poets sang about. The worship of these puny deities was frequently attended with

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children when they were not beautifully formed; he does not condemn the drunken license of the banquets in honor of Bacchus.

Aristotle wrote so obscurely of the deity, that he was thought by many to be an atheist; he does not condemn cruelty to infants nor interference with their birth; he excuses or approves the base and lascivious images of the gods publicly exposed to the view of all. The Stoics were very obscene in their writings; to them the deity was a mere fiery breath; they were blind fatalists; they approved of fornication; they did not even condemn incest, especially the grossest of all intercourse, between father and daughter, mother and son.—Vid. *Rel. et Ecc.*, p. 82.

public obscenity and authorized lewdness. A majority of their great thinkers were sceptics and fatalists; the prominent leaders in every kind of life were moved to whatever virtue they practiced, by a selfish greed for the glory and acclaim of their fellowmen. Many of the philosophers were grossly immoral, and for this reason were unheeded by the masses.[3]

From the above arguments, we conclude that without a supernatural revelation a sufficient knowledge of the natural truths of natural religion is extremely difficult, that is, morally impossible; and, therefore, a divine supernatural revelation of the natural truths of natural religion was morally necessary.

2. *A divine supernatural revelation was absolutely necessary if man was destined to a supernatural end.*

By a supernatural end we mean an end which is not due to man's nature; it is something beyond and above it, surpassing its needs and its capacities.

Man, from his constant yearning for complete happiness, reasons naturally that God alone, the Supreme Good, can satisfy him; but no amount of unaided reasoning will ever tell man that this supreme happiness will consist in the immediate contemplation of God. If, then, this is to be man's end, and if he is to reach it rationally, i.e., like a man, by using his reason and will, then he must know it; for, he wills only what he knows, and he adapts means to an end only when he first knows the end. Hence, in the supposition that man is destined to a supernatural happiness which he must obtain by rational free actions, a divine revelation supernatural both in form and in content is absolutely necessary, i. e., it cannot be dispensed with at all.

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[3] "Among all the peoples of antiquity, the Jews alone excepted, the grossest errors prevailed. The divine power in whose existence they believed was divided, they fancied, among two or more divinities. Their gods were at feud with one another; they were the patrons of theft, lying, and every disgraceful crime, and were offered a form of worship which in certain instances consisted of nothing less than public immorality. Men with such notions of the deity had no fixed and unalterable standard of right and wrong. There was a universal belief in a future state, but the notion prevailed among cultured peoples, particularly the Greeks, that even for good men life after death was much less happy than life on earth; while less civilized races contemplated an endless career of low, sensual enjoyment. A study of the general character of religion and morality among the pagans of the present day leads us to similar conclusions."—**Archbishop Sheehan**, *Apol. and Cath. Doctrine,* vol. i, p. 33.

17. **Man Is Not Free to Reject a Divine Supernatural Revelation** if he knows that it comes from God. For, revelation is given precisely that man may receive it; God speaks to be heard and believed and obeyed; and revelation is the word of God telling men what they are to believe, how they are to act, and in what they are to obey God; in other words, revelation tells man how he is to honor God and acquire his last end, and man is, therefore, not free to reject this revelation.

TEST QUESTIONS

1. Define revelation in its verbal sense; in the sense used here.
2. When is divine revelation natural in form?
3. Show that nature reveals some truths about God.
4. Show that conscience reveals some truths about God.
5. What are natural truths?
6. Why are they not in themselves matters of faith?
7. When is divine revelation supernatural in form?
8. Give an example of a revelation supernatural in content and form.
9. Give an example showing that a natural truth may become divine truth and matter of faith.
10. When is a thing morally necessary? Give an example.
11. When is a thing absolutely necessary? Give an example.
12. On what supposition is a supernatural revelation morally necessary?
13. Give four proofs that a supernatural revelation was morally necessary.
14. What is a supernatural end?
15. Show that, if man is destined to a supernatural end, a divine supernatural revelation was absolutely necessary.
16. Prove that man is not free to reject a divine supernatural revelation once he is sure that it comes from God.

LESSON III

THE LIFE OF CHRIST

THE BIRTH OF JOHN THE BAPTIST

Notes. Luke I, 57.

1. John's birth is marvelous because he was born already freed from original sin, a privilege never granted to any other saint. Mary, it should be remembered, was conceived immaculate, i.e., she never had any stain of original sin on her soul.
2. John's birth is marvelous because of the extraordinary circumstances attending it. Name these circumstances, studying, besides, the above passage, Luke I, 5 to 25.
3. Zachary's hymn is in praise of the Redemption. It is called the Benedictus. Analyze it.
4. Mary remained until after the birth of John.

DOCTRINE

RECOGNIZING A DIVINE REVELATION

18. Man Can Know a Divine Revelation, for otherwise the revelation is absurd. Why is it given? Why should God manifest a truth if He does not at the same time attach to His manifestation certain sure marks by which man can know that the revelation is God's? If God reveals, belief in that revelation is demanded of man; but man would believe irrationally if there were any doubt about whether God had revealed the truth at all. Hence, man must be absolutely sure that God is the one revealing the truth to him, and therefore, God must invest the revelation with certain unmistakable marks by which it can be known as coming from Him and from no one else.

Again, in revelation God manifests truths by which man is to guide himself to his last end; revelation is the sign-post indicating the true path to God and happiness; it is also the manner by which man is to serve and reverence God. If man cannot be certain that the revelation is divine, then he can never be certain that this truth or series of truths marks the path to God or shows the way in which God wishes to be worshiped

19. The Marks by Which Man Can Recognize a True Revelation.

(*a*) If the pretended revelation contains anything contrary to right reason or the laws of morality, it is false, since God does not lie or sanction anything unholy.

(*b*) If the pretended revelation contains self-contradictory doctrines, it is false, since the contradictions would ultimately be attributable to God.

(*c*) If the pretended revelation requires for its propagation violence and deceit, it is false, for such methods are unworthy of God's truth.

(*d*) If the pretended revelation contradicts a divinely sanctioned religion, it is false, since God cannot contradict His own former statement.

(*e*) If the doctrine that is said to be revealed is so beautiful and sublime that it seems to surpass man's natural powers of reason, then we may conclude, but *only with probability*, that the doctrine comes from God.

(*f*) If external marks, i.e., facts subject to the external senses of sight, etc., and capable of being perceived by any normally constituted man, prove, v.g., that a certain man speaks to us as a messenger from God, we then have a sure and easy guarantee of the facts which he announces in that capacity. These external marks are miracles and prophecies; they are God's unmistakable signature and seal on the statements of the messenger and are *absolutely sure signs* that the revelation is divine. Of all the marks mentioned above, the mark of miracles and prophecies is the surest, the easiest and best; and if a true miracle or a true prophecy can be proved to have been shown by anyone claiming to speak to us with the authority of God, then we simply must believe what the messenger says as if God

Himself were speaking to us directly and commanding us what we were obliged to believe.

20. Miracles Are Sensible Works beyond the Powers of Nature and Attributable to God Alone As the Principal Cause.

A miracle is a *sensible work*,[1] i.e., it is a work which can be perceived by the external senses; it is *beyond the powers of nature,* i.e., either the work itself could never have been done by a natural force, v.g., raising a dead man to life; or the manner in which the work was done is beyond natural forces, v.g., the instantaneous healing of a broken leg. The work can be attributed to *God alone* as its principal cause, i.e., ultimately it is God alone who works the miracle by reason of His omnipotence, although He may use finite beings as instrumental causes.

The apologetic value of a miracle lies in the fact that God works the miracle precisely as a testimony on His part that He is the One calling our attention to Himself or to His messenger.

It is absurd to deny that miracles are possible. There is no contradiction involved anywhere, while the denial of the possibility of miracles implies many contradictions, v.g., that God is omnipotent and yet cannot put in force an exception to one of His own laws; again, that God is all-wise and yet cannot foresee when one of His own laws will at some future time demand an exception in order that He might accomplish a special purpose, for instance, call man's attention to Himself. God made the laws of nature; they depend on Him for their origin and conservation; when the laws were made, the exceptions, which we call miracles, were provided for and, hence, neither are the laws so necessary that they cannot be changed or modified in their effects or activities, nor is God changeable when a foreseen exception takes place for a divine purpose. Indeed miracles excite wonder and awe just because what ought naturally to happen, does not happen in this particular case. We may not know all that nature can do, but we certainly know some things that a definite natural force cannot do. We are certain that a stone thrown up in the air must fall. If the stone remains suspended, we marvel and instinctively seek the cause of this extraordinary occurrence. God can suspend that stone and thus attract our attention to Himself. He can reveal to the man who is seeking the cause of the marvel, that He is the cause.[2] Has

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[1] "Scholastic Philosophers, in the light of revelation, define a physical miracle as a work in itself sensible, which is unexpected in the ordinary course of visible nature, and which must be attributed to God as its principal cause. But this definition is somewhat modified by Apologetes. For Apologetics as a preliminary science dealing with fundamentals, and demonstrating that God has really made revelations, knows no limits to the powers of spiritual beings and their manner of operating; and so from the mere consideration of any extraordinary work, it cannot, at least always, determine by principles of reason whether the work is to be attributed to God or a created spirit. . . .

"Hence a miracle which is physical and of value in Apologetics is a work in itself sensible, unexpected in the ordinary course of visible nature, and worked by God as at least its moral cause and for the purpose of giving testimony. . . .

"An intellectual miracle is a knowledge found in a man and externally manifested, so sublime and transcending the ordinary course of human activity that it must be ascribed to God as at least the moral cause. Further, this knowledge, if divinely joined to any religious preaching, also becomes a miracle of value in Apologetics.

"Intellectual miracles embrace marvellous wisdom, a knowledge of things taking place at a distance, the power to perceive the secrets of hearts, prophecy."—Vid. Langan, S.J., *Apologetica,* pp. 17-27.

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[2] If evil spirits should accomplish extraordinary magical works, the providence of God must always furnish clear indications that these works are not to be attributed to Him. Suarez, S.J., lays down the following methods for distinguishing false from true miracles: (1) consider carefully the effects themselves, the signs, and the circumstances surrounding them; (2) consider the character of the person operating, his life and morals; (3) consider whether the doctrine taught in any way contradicts right reason or other revelations sufficiently proved to be divine; (4) consider the enduring character of the effect, for fictitious marvels cease with peculiar suddenness; e.g., when it was proved that Lazarus had been dead for four days, that fact had to be accepted as true; and afterwards when he lived for such a long time, that fact had to be accepted as true; (5) certain effects of their own nature establish the truth, e.g., when a man born blind suddenly sees; (6) consider the multitude and frequency of the marvellous effects with all the attached evidence for their truth, using all the means by which men usually investigate evidence; e.g., notice the ways used by the chief-steward and others at Cana to see if the water was really changed into wine; (7) consider the marvellous manner by which the effect was brought about, e.g., by a mere command, by prayer to God, etc.; (8) consider the purpose of these effects, that it is nothing

God no means of convincing us, if He chooses, that He and not someone else is speaking to us by this unusual happening? To say that a miracle is impossible, is to deny that God is all-powerful. To say that man cannot know with certainty that this event is a real miracle, with God for its cause, is to deny that man has sensuous and intellectual perceptions, and, at the same time, to deny that God has the power of making Himself known to His creatures.[3]

21. **Prophecies**[4] are unambiguous predictions of a future event especially of a free-will action not foreseen from natural

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temporal or human, nothing base or degrading, but rather uprightness of life, true knowledge of God, reprobation or punishment of evil. —Vide apud **Cardinal Mazzella, S.J.,** *De Rel. et Ecc.,* pp. 142, 143.

[3] "But my belief that miracles have happened in human history is not a mystical belief at all; I believe in them upon human evidences as I do in the discovery of America. Upon this point there is a simple logical fact that only requires to be stated and cleared up. Somehow or other an extraordinary idea has arisen that the disbelievers in miracles consider them coldly and fairly, while believers in miracles accept them only in connection with some dogma. The fact is quite the other way. The believers in miracles accept them (rightly or wrongly) because they have evidence for them. The disbelievers in miracles deny them (rightly or wrongly) because they have a doctrine against them. . . . It is we Christians who accept all actual evidence—it is you Rationalists who refuse actual evidence, being constrained to do so by your creed. . . . All argument against these plain facts is always argument in a circle. If I say, 'Mediaeval documents attest certain miracles as much as they attest certain battles,' they answer, 'But mediaevals were superstitious'; if I want to know in what they were superstitious, the only ultimate answer is that they believed in the miracles. If I say 'a peasant saw a ghost,' I am told, 'But peasants are so credulous.' If I ask, 'Why credulous?' the only answer is—that they see ghosts. Iceland is impossible because only stupid sailors have seen it; and the sailors are only stupid because they say they have seen Iceland."—**G. K. Chesterton,** *Orthodoxy,* p. 279.

[4] Prophecy is a certain and definite prediction of the future, especially of the future which depends on the free will. The prediction must be certain to exclude vivid imagination and guesswork; it should be spoken unhesitatingly; and it is verified or will be verified in the event. The prediction is definite when it is unambiguous. Now, a prophecy either has been fulfilled or will be fulfilled; but since an unfulfilled prophecy is not an independent argument in Apologetics, we deal only with those predictions which have already been fulfilled.

For a perfect prophecy it is necessary that the prophet, in so far as causes and based upon sure knowledge of the future. We may know the future by studying present causes. We may foresee the effect that will develop from a definite cause. But man's free actions cannot be predicted with certainty by any finite being. One act of the will does not come from a previous act as an effect from a cause. Man determines himself. We can *only guess* at what a person will do, knowing his character and habits, but the person is free to do just the opposite of what we have conjectured. Neither can the evil spirits foresee our free actions with *certainty,* although they may *surmise* them much better than a human being could.

For only God is all-knowing; He alone knows with certainty all the future, all the free actions of man, and if His messenger foretells accurately what the free actions of God or man will be, then God is marking that messenger with His approval.[5]

Thus, a prophecy can be known as true if it can be proved that the event foretold is a free action that could not be foreseen with certainty by the human mind, and that the fore-

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God wills, should understand what God intends to predict through his agency; that he should know that this message has been communicated to him by God; and, if the prophecy is for the public benefit, that God wishes him to announce it to others.—Vid. **Langan, S.J.,** *Apologetica,* p. 27.

[5] "A miracle is an occurrence outside the course of nature, perceptible to the senses, and explicable only as the direct act of God Himself. The possibility of miracles cannot be denied by anyone who admits the existence of a Personal God, the Creator of all things; He who fixed the course of nature can alter, suspend, or supersede it at His pleasure. A miracle is obviously a clear proof of the Divine origin of the doctrine in whose support it is wrought. The only question to be decided in connection with miracles is whether, in a given case, a miracle has occurred or not. In other words, the question of miracles is a question of evidence. Prophecy is the definite prediction of events which depend for their occurrence on the exercise of free will, whether it be the free will of God or of rational creatures, and which are of such a nature as to be beyond the possibility of guess or human prevision. God alone can know beforehand what a free agent will do and all the particular circumstances of his act. A prophecy, therefore, if fulfilled, is as conclusive of Divine authority as a miracle. The former can originate only in God's Omniscience, the latter only in His Omnipotence."—**Archbishop Sheehan,** *Apol. and Cath. Doct.,* vol. i, p. 35.

knowledge of the event is based on a sure knowledge of the future; i.e., it is not mere conjecture.[6]

22. Miracles and Prophecies Are Sure Signs of a Divine Revelation.

1. God cannot lie; He would if He worked a miracle in favor of an impostor, for He would stamp with His divine seal a false utterance.

2. God could not lead men to believe what is false. He would if He worked miracles in favor of a pretended prophet in whose words men would put faith simply because of the miracles.

3. If God worked miracles in favor of a false prophet, He would be removing the fittest means for communicating His will to man. For, we could never distinguish a true from a false revelation; and, thus, God could not manifest Himself in any assured manner to His rational creatures. What other signs would be left?

23. **Deists** reject revelation because, they say, we cannot know it. They are satisfied with natural religion alone and deny that there are any truths in God which can be known only by revelation.

Now, God is infinite, and this fact makes it at least probable that there are truths which He has not revealed through the visible creation. Therefore, if God wishes man to know any of these truths, He must give us a special supernatural revelation of them. The actual manifestation of any of these truths proves that what we reason to as being probable is now an assured fact.

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[6] "Perhaps it will be urged that pagans had their oracles, whom not only the vulgar and illiterate, but even the learned and the powerful, were wont to consult. . . . In answering this objection, while we must grant that numberless deceptions were in fact practiced by the priests of heathenism, still the reasons are grave for asserting that many a time it was, in truth, the evil spirit who uttered these oracles; yet it by no means follows that he possesses any sure knowledge of the future. The answers given by him had reference either to the past or to the present, both of which are within the scope of his vision. Were he consulted about the future, and were the event to take place at no distant period and by the instrumentality of persons then living, the issue could easily be calculated, even more easily than statesmen do the result of political steps. . . . But as to determining circumstances of time, or place, or action, this power the evil spirit has never possessed, no more than the power of foretelling what future ages have in store."—Jouin, S.J., *Evidences,* p. 75.

24. **Indifferentism** holds that every religion is equally good and the form is a matter of no consequence. But this cannot be true if God has revealed truths to man. Why has He revealed them if not to be believed? And should the Indifferentist argue that we cannot distinguish a true from a false revelation, we have proved that God stamps a true revelation with unmistakable marks of miracles and prophecies.[7]

25. **Rationalists** assert that man is self-sufficient. We have seen that this is not true both in the matter of acquiring even a moderately developed knowledge of natural religion, and also from the fact that man, once he recognizes a divine supernatural revelation, has a strict obligation to accept it.[8]

TEST QUESTIONS

1. **Give three proofs that man can know a divine supernatural revelation.**
2. **Give some internal marks by which a man can distinguish a true or false revelation.**
3. **What are the external marks of a divine revelation?**
4. **Why are these external marks the best way to test a true revelation?**
5. **What are miracles?**

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[7] "An imbecile habit has arisen in modern controversy of saying that such and such a creed can be held in one age but cannot be held in another. Some dogma, we are told, was credible in the twelfth century, but is not credible in the twentieth. You might as well say that a certain philosophy can be believed on Mondays, but cannot be believed on Tuesdays. You might as well say of a view of the cosmos that it was suitable to half-past three, but not suitable to half-past four."—**G. K. Chesterton**, *Orthodoxy,* p. 135.

[8] "But the ordinary agnostic has got his facts all wrong. He is a non-believer for a multitude of reasons; but they are untrue reasons. He doubts because the Middle Ages were barbaric, but they weren't; because Darwinism is demonstrated, but it isn't; because miracles do not happen, but they do; because monks were lazy, but they were very industrious; because nuns are unhappy, but they are particularly cheerful; because Christian art was sad and pale, but it was picked out in peculiarly bright colors and gay with gold; because modern science is moving away from the supernatural, but it isn't, it is moving towards the supernatural with the rapidity of a railway train."—**G. K. Chesterton,** *ib.,* p. 277.

6. Show that by a miracle God can convince us that He is speaking.
7. What are prophecies?
8. Show that a prophecy is a mark of a divine messenger.
9. Show that miracles and prophecies are sure signs of a divine revelation.
10. What do Deists hold? Refute them.
11. What do Indifferentists hold? Refute them.
12. What do Rationalists hold? Refute them.

LESSON IV

THE LIFE OF CHRIST

THE ESPOUSALS OF JOSEPH AND MARY

Notes. Matthew I, 18 to 25.

1. Mary, knowing that the secret was God's and to be revealed only as He chose, kept the angel's visit and the conception of Our Lord a secret even from Joseph. Mary knows that as God revealed it to Elizabeth, so He will in His own good time reveal it to Joseph.
2. Joseph suffered when he saw Mary's condition; but, being a just man, he prayed to God for help. The angel's message is the answer, and Joseph's mission in life is clearly defined. He is to be the foster-father of Our Lord, the head of the Holy Family and Mary's legal husband; He is to live for about twenty-nine years in the closest companionship and familiarity with Our Lord and His Mother. Notice, from Joseph's state of mind at the condition of Mary, how impossible it is to doubt that Our Lord was really human, like unto us in all things, sin alone excepted, as St. Paul says.

DOCTRINE

THE DOCUMENTS OF THE CHRISTIAN REVELATION

26. Why We Begin with the Documents.

The truth of Christianity depends in great part on what is related in certain documents called the "Gospels." From them we derive practically all that we know of Christ. He is the central Figure in these narratives and is described as teaching certain doctrines and performing marvelous works in proof of what He teaches. To know Christ and His fundamental doctrines, we must know the Gospels.

If these writings narrate true historical facts, we can use them to prove definite conclusions concerning Christ and His doctrines, just as we could use an authentic history of the American Revolution to prove definite conclusions concerning George Washington and his political doctrines and military exploits.

It is with this purpose in view that we begin the study of Christianity by investigating the proofs that the Gospels are authentic history.

27. The Gospels: Their Name.

The word ''Gospel,'' from the Anglo-Saxon words *god* meaning ''good,'' and *spell* meaning ''to tell,'' signifies the written accounts of the good tidings of salvation preached by Christ. The Latin word *Evangelium* from the Greek word *Euaggelion* meaning ''a good message,'' has passed into many modern languages, and from this word the writers of the Gospels are called ''Evangelists.''

28. The Order of the Gospels.

The present ordering of the four Gospels, namely, that according to Matthew being put first, then those according to Mark, Luke and John, was the most ancient ordering and has passed from the Latin edition of Jerome in the fifth century to the present editions of the Bible.

The reason for this order is, most likely, *the time* at which they were written, Matthew's account appearing first, then Mark's, then Luke's and, finally, John's.

29. The Synoptic Gospels.

The first three Gospels have many striking resemblances and yet differ noticeably in many respects from the Gospel according to John. These differences are *not contradictions,* but variations in style, subject-matter, plan, etc. Only a few incidents are common to John and the Synoptics, while the narratives of the latter can be easily arranged to show *at a glance* the passages which are common to them, and also the parts which are not common. In the first three Gospels we have practically *the same view* of Christ, and for this reason they are called the *Synoptic Gospels.*

30. The New Testament.

The four Gospels are included in a set of writings under the general title the ''New Testament.'' The Latin word *testa-*

mentum was the translation by ecclesiastical writers of the Greek word *diatheke,* a word which signified a legal will, namely, the document in which a man expresses his will with regard to the disposition of his goods after his death.

The word *testamentum* was used by the seventy translators of the Hebrew Scriptures into Greek (the Septuagint Version) as the equivalent of *berith,* the Hebrew word meaning "an alliance."

The New Testament, then, in this sense, would mean the new alliance of God with His people brought about by Christ, and contrasted with the old alliance of God with the chosen people brought about by God through Moses.

The combined history of the two alliances is called the "Bible," or Book, and is divided into the Old and the New Testament.

31. The Contents of the New Testament.

The New Testament includes, besides the four Gospels, the Acts of the Apostles, letters of Paul, James, Peter, John, Jude, and a prophetical document, called the Apocalypse, by John. Of these documents the Acts of the Apostles is a historical book, a second treatise by Luke, who had already written the third Gospel. When we speak, therefore, of the historical value of the Gospels, we include the Acts of the Apostles.

Practically the same proofs which establish the trustworthiness of the Gospels, also establish the trustworthiness of the other writings of the New Testament, because these writings, with the exception of the Apocalypse, are based on the facts and doctrines recorded in the Gospels and Acts.

TEST QUESTIONS

1. Why do we begin with the documents of the Christian Revelation?
2. What does the word "Gospel" mean?
3. Why are the writers of the Gospel called "Evangelists"?
4. Why are the Gospels arranged in their present order?
5. What does the word "Synoptic" mean?
6. Why are certain Gospels called Synoptic? Name these Gospels.
7. Explain the meaning of the title "New Testament."
8. What is the Bible?
9. What does the word "Bible" mean?
10. What documents make up the New Testament?

LESSON V

THE LIFE OF CHRIST

THE BIRTH OF CHRIST

Notes. Luke II, 1 to 20.

1. The decree of the Roman emperor, Augustus, affected the conquered provinces, like Judea, the kingdom of Herod.
2. According to the custom of the Jews, the head of every family had to journey to the place where his ancestors had originally settled. Thus the family of David had to go to Bethlehem. Mary accompanied Joseph, who belonged to the family of David, either because she was a member of that family or because Joseph had some idea of settling in Bethlehem.
3. Cyrinus, the Roman governor of Syria, took the census even in Herod's kingdom, and hence the scepter had passed from Juda, according to the old prophecy of Daniel. Christ was to be enrolled on the Roman lists as the Son of David. Tertullian and Justin the Martyr, two early Christian writers, witness to the name of Jesus on the Roman registers.
4. The prophecy of Micheas named Bethlehem as the birthplace of the Messias.
5. The Messias was to be born in poverty. Divine Providence brought this about, but we cannot imagine that Mary wished her Son to be born in a stable. She submitted her natural inclinations to the will of God.
6. Notice how God used the whim of Augustus to fulfill the prophecies concerning the Messias. Even wicked men may be used by God as His instruments.
7. It was a four- or five-days' journey from Nazareth to Bethlehem; the month was December, when it can be very cold in Palestine, with west winds, rain and snow.
8. Imagine the prayerful spirit of Mary and Joseph during this journey. They alone know that the Messias is about to be born; and if "men become more recollected and more silent, the nearer God approaches them," what must have been the recollection of Mary and Joseph at this time? "They were the praying heart of the world."—**Meschler, S.J.**
9. In the East it is nothing unusual to pass the night in grottoes and caves. Parts of the meaner dwellings are cut out of the rock. When, therefore, Joseph could find no room at the inn or at the houses of friends and relatives he went to this cave near the town. There was

a fine palace of Herod in Bethlehem; but what is a palace or a cave in the sight of God? Herod and his palace are trifling things of the past, while the cave of Bethlehem is forever a sacred shrine, the center of all that is beautiful and encouraging in Christianity.

10. Christ is born at the place and time prophesied; the place is Bethlehem; the time, at the end of Daniel's weeks of years and when the whole world is at peace.
11. Christ appeared to the world in the most lovable form possible, that of an infant. He is human, a very man; He sleeps, weeps, is nourished at His Mother's breast; in everything He fulfills the ancient prophecy of Isaias: "A Child is born to us, and a Son is given to us." He is helpless but not unglorified, for the angels sing at His coming into the world. The "Gloria in excelsis" of the Mass recalls the birth of Christ.
12. Christ's birth is miraculous because it is virginal. Such a birth could be brought about only by the power of God; and yet the old Jewish prophets were continually foretelling it, as in Isaias VII, 14, "a Virgin shall conceive and bear a Son."
13. "Like the Cross, [the manger] has drawn all to itself; it has transformed the world, Christianized it, made it happy and holy, and civilized it. It has founded the religious orders, in poverty, chastity and obedience; it has brought into the world the spirit of the interior life, of recollection, love of humility and obscurity; it has established the equilibrium between high and low, rich and poor; it has comforted innumerable poor and forsaken souls; it has drawn innumerable rich men, princes and kings to embrace voluntary poverty and concealment; it has raised childhood out of the state of contempt, and made it sublime and worthy of veneration. It has even given birth to our Christian altar. The Blessed Sacrament also has its type in the manger, of which the altar is really only the amplification and perfection."—**Meschler, S.J.**, vol. i, p. 134.
14. The first revelation of Christ's birth is made by angels to simple shepherds. They, too, are afraid in the presence of creatures clothed with the brightness of God, even as Mary was afraid in Gabriel's presence; but the message calms their fears. It is always so even to-day; when God speaks to us, we grow afraid; but the message, if listened to, calms and brings joy. Later on, Christ chose poor fishermen for His Apostles; now, God chose poor shepherds as the first men to carry the news abroad that the Messias was born. The Apostles are known; we name boys after them; they are famous men, among the most famous in the history of men; but the shepherds appear only this once, go away and are never heard of again. Yet we cannot celebrate Christmas and leave out these nameless poor people. Surely, true glory may have its meed of honor from men, but men may also be worthy of true glory and remain unnamed and unknown.
15. Mark the wonderful dramatis personae of Christmas; the God-Man, a little, lovable Infant; Mary, His Virgin Mother; Joseph, the silent, sturdy guardian of Mother and Child; angels, clothed with the brightness of God and singing of God's glory and peace to men; poor

shepherds accompanied by their flocks; animals in the cave gazing at their Creator. Here the greatest and the least of God's creatures come into contact round a loving and lovable Christ as the center of attraction. This is a perfect picture of Christianity.

DOCTRINE

BIOGRAPHICAL NOTES ON THE EVANGELISTS

32. Matthew, the author of the first Gospel, was originally named Levi. Christ changed his name to Matthew, which means in Hebrew "the gift of Yahweh, God." He was a native of Galilee and was engaged in the town of Capharnaum as a publican, or tax-gatherer, for Herod Antipas. He was sitting at the receipt of customs when Christ, passing by, looked on him and said: "Follow Me"; and Matthew immediately obeyed. So overjoyed was the publican at this summons, that he tendered Christ a banquet to which were invited many publicans, friends of Matthew. This banquet occasioned the sneering remark of the Pharisees, who hated all publicans, that Christ consorted with "publicans and sinners." But Christ rebuked them in the words: "I came not to call the just, but sinners."

From that time Matthew followed Christ and was one of the chosen disciples, called apostles. He was a witness of the passion and death, resurrection and ascension of Christ, and remained in the company of Mary, the Mother of Jesus, and the other disciples, in the upper room of the house in Jerusalem, waiting for the descent of the Holy Ghost.

We have only a few facts about his subsequent career. It is said that for fifteen years he preached the Gospel to the Hebrews, and that, just before he went into other countries, he gave the Hebrews his Gospel written in the mother tongue, i.e., Aramaic, the language which Christ spoke.

This Aramaic original was afterwards translated into Greek by an unknown author.

It seems certain that Matthew preached the Gospel in Ethiopia, to the south of the **Caspian Sea,** and some ancient writers also mention Persia, the kingdom of the Parthians, Macedonia and Syria.

It is generally agreed that Matthew died a martyr, but when or where or how, we do not know with historical accuracy. The Roman Martyrology for September twenty-first says: "The feast day of St. Matthew, who while preaching in Ethiopia suffered martyrdom."

In Christian literature and art Matthew is represented as a winged man carrying a lance, because perhaps, by beginning his Gospel with the genealogy of Christ, he soars over the past and then pierces the present and the future with his account of the Messias. However this may be, the symbolism seems to have been drawn from John's description in the Apocalypse IV, 5.

33. Character of Matthew's Gospel.

Matthew groups events and discourses of the same nature in preference to following a strictly chronological order. The style is easy and simple.

The Aramaic original was composed most probably between 40 and 50 A.D., and the Greek translation was made about the year 60 A.D.

Matthew wrote for a Jewish audience and stressed the fact that the Messianic prophecies of the Old Testament had been fulfilled in Christ. Matthew shows great reverence for the Old Law, quoting it very frequently; but he does not fail to emphasize the harm done to the Law by the hypocritical innovations of the Pharisees.

34. Biographical Note on Mark.

The author of the second Gospel was John Mark, John being his Jewish name, to which was added the Roman name Marcus.

His mother, whose name was Mary, was a friend of Peter and prominent in the history of the infant Church in Jerusalem. It was to her house that Peter came after being released from prison, and this house seems to have been a common meeting-place for the disciples and early Christians.

When Paul and Barnabas, who was Mark's cousin, left Jerusalem, 45 or 46 A.D., they took Mark with them to Antioch. He accompanied the Apostles on their journeys in the capacity of an assistant and even preached the Gospel.

Afterwards, when Paul and Barnabas set out for Asia Minor, Mark left them and returned to Jerusalem. His reason for separating from the Apostles is not clearly known, but perhaps he shrank from the toil involved. It was for this reason, in all likelihood, that Paul refused to take Mark on some later journeys. When Barnabas separated from Paul, he took his cousin Mark with him to Cyprus, but from the fact that Mark was widely known in the churches of Asia Minor, it seems clear that on later occasions he lived and worked there.

At any rate, Mark becomes once more the fellow worker of Paul and is Peter's companion in Rome. He became the interpreter of Peter and wrote down accurately the teaching of that Apostle. Hence it is, that Mark's Gospel has been traditionally considered as the Gospel of Peter.

It is probable that Mark founded the Church of Alexandria. The Roman Martyrology for April twenty-fifth says: "At Alexandria, the anniversary of Blessed Mark the Evangelist."

Some writers say that Mark neither heard the Lord nor followed Him; while others claim that he was one of the seventy-two disciples; and still others maintain that he was the young man described in his Gospel as fleeing from Gethsemani, leaving his cloak in the guard's hand.

The date of Mark's death is uncertain. Jerome gives the eighth year of Nero (62-63 A.D.), but it occurred, more probably, some years later.

Tradition says that Mark, while being dragged through the streets of Alexandria, died a martyr. Afterwards his body was removed from Alexandria to Venice.

In Christian literature and art Mark is symbolized by a lion, probably because of Apocalypse IV, 7, and also because his Gospel begins with the description of John the Baptist coming like a lion from the desert to preach the advent of Christ.

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35. Character of Mark's Gospel.

Mark wrote in Rome between the years 44 and 62 A.D., and addressed his work mainly to a Gentile audience. His information is obtained especially from Peter and other eye-witnesses. Peter approved Mark's Gospel and published it to the churches.

The second Gospel is the shortest of the four, but no other records the circumstances of time, place and persons with such detailed accuracy. It is because Mark wrote for a Gentile audience that he emphasizes the miracles of Christ.

Mark's Gospel is really what Peter preached to the Gentiles written down by Mark, his companion.

Mark is more interested in Christ's actions than in His discourses, the miracles being related with graphic details.

One fourth of the Gospel is taken up with the miracles, eighteen of which are recorded, two of these not being related by the other Evangelists. Mark has only four parables, one of which is not related by the other Evangelists.

The human feelings and emotions of Christ are vividly described, and also the effects of His miracles on the multitudes.

The weaknesses of the Apostles are mercilessly related, and this is due most probably to the honest sermons of Peter, upon whom Mark chiefly relied for what he wrote.

Mark makes an attempt at a chronological order, as may be seen from the repeated mention of time and place.

Papias, writing about 130 A.D., says that Mark made it his one care not to omit anything that he had heard, or to set down any false statement therein. Clement of Alexandria tells us that when Peter had publicly preached at Rome, many of those who heard him exhorted Mark, as one who had long followed Peter and remembered what he said, to write it down, and that Mark composed the Gospel and gave it to those who had asked him for it. Eusebius, giving the tradition of the past, says that Peter approved or authorized Mark's work. Jerome says that while Peter narrated, Mark wrote. Justin the Martyr (about 138 A.D.) calls the Gospel of Mark "the memoir of Peter."

Thus, although it is the shortest of the four, it is one of the most important.

36. Biographical Note on Luke.

Luke was not a Jew but a Greek, a native of Antioch in Syria. He was well acquainted with Jewish customs and knew the sacred writings of the Hebrews; and, as Aramaic was spoken widely in Antioch, Luke was familiar with that language.

He was a physician and is called by Paul "most dear physician." He was a well-educated man, skilled in literary expression and conversant with the Greco-Roman and Jewish worlds. His medical knowledge is frequently evidenced by his use of medical terms in his writings.

It is said that he studied medicine at Tarsus, the native place of Paul, and he may have met his future companion in that place. Some writers claim that Luke had been a doctor on shipboard and give, as their proofs, the Evangelist's intimate knowledge of the Mediterranean and its ports. It is at least certain that Luke traveled extensively.

He became the companion of Paul and preached the Gospel. Jerome thinks that Luke is meant when Paul says, "the brother whose praise is in the Gospel through all the churches."

Luke drew his information from eye-witnesses and documents, as he says in the preface to his Gospel: "Having diligently attained to all things from the beginning," he wrote down what was told him by "eye-witnesses and ministers of the word."

Luke was with Paul when the latter was imprisoned at Rome, and it is certain that he must have met several of the Apostles and disciples in his continuous journeyings.

Luke knew the Gospel written by Mark. He also met Peter frequently and it seems likely that he helped Peter in writing his first letter, as the Greek style of Luke is evident in that document.

Luke was unmarried and wrote the Gospel about 61 A.D., and the Acts of the Apostles in 63 A.D.

He died at the age of seventy-four, most likely in Boeotia, after preaching the Gospel in Dalmatia, Gallia, Italy and Macedonia. It seems that he died a martyr, and Jerome says that he was buried at Constantinople.

Luke was also a painter, and tradition ascribes to him a picture of the Blessed Virgin. It is at least evident that his graphic style, his paintings in words, have been the inspirations of Christian artists.

37. Character of Luke's Gospel.

Luke's Gospel is much longer than Matthew's, and the Acts are quite lengthy. His style is elegant and his writings, from the literary standpoint, are superior to any other writings of the New Testament. Luke has a fine flow of language, a rich vocabulary and a classical Greek style. He is also a very accurate historian. The Gospel was written, as we know from the preface, in order to furnish Theophilus, probably a high Roman official, and others like him who had just been instructed in the Christian faith, with grounds for their confident firmness in that faith.

It is clear that Luke was painstaking in his researches, and we owe to him a great deal of information which the other Evangelists do not give. Out of twenty miracles recorded by Luke, six are not found in the other writers, and eighteen beautiful and carefully developed parables of Christ are recorded by Luke alone. He describes the journeys of Christ to Jerusalem and emphasizes the duty of prayer.

Luke was in a position to write an accurate history since he had easy access to eye-witnesses and to documents written from the words of eye-witnesses. He could compare the written documents with the actual words of the Apostles and other eyewitnesses.

Luke is symbolized in Christian art by the figure of a calf because he begins his Gospel with the account of Zachary sacrificing in the temple. Again the symbolism may be attributed to the Apocalypse IV, 7.

38. Biographical Note on John.

John was the son of Zebedee and Salome, and the younger brother of James the Greater. The two brothers are named in the Gospels as "the sons of Zebedee," and were called by Christ "Boanerges," or "sons of thunder," meant as an honorable title. Both brothers worked with their father as fishermen on the Lake of Galilee. They were, at first, disciples of John the Baptist, and afterwards, with their friends, Peter and Andrew, followed Christ.

John was prominent among the Apostles and is generally associated with Peter. At the Last Supper, John's place was next to Christ, on whose breast he leaned. He was "the disciple whom Jesus loved," and alone of all the Apostles remained near Christ at the foot of the cross, receiving as Christ's last legacy the care of the Blessed Mother.

John was the first of the Apostles to believe that Christ had risen from the dead.

After Pentecost, John, with Peter, took a prominent part in guiding the destinies of the infant Church in Jerusalem. He is the constant companion of Peter in these early days and with him was thrown into prison.

It is probable that John evangelized Palestine for twelve years and that, when the persecution of Herod Antipas caused the dispersion of the Apostles to different parts of the Roman Empire, John went into Asia Minor and preached the Gospel there.

He was in Jerusalem at the first council of the Apostles (51 A.D.). Paul names John, with Peter and James the Less, as "a pillar of the Church." Tradition says that John lived in Asia Minor in the last decades of the first century and from Ephesus ruled the churches of that province.

He wrote the Gospel at Ephesus and lived there until the reign of Trajan. Under the Emperor Domitian (81-96 A.D.), John was banished to the island of Patmos, where he wrote the Apocalypse; but after the Emperor's death, he returned again to Ephesus under Trajan and died there about 100 A.D., at a very advanced age.

Tradition records many beautiful traits of his last years; that he refused to remain under the same roof with Cerinthus, who had denied the divinity of Christ; that he was very solicitous about a young man who had become a robber; that as a very old man he had to be carried to the church and there kept repeating constantly one phrase in his sermons to the people: "Little children, love one another." When asked why he repeated this so frequently, John answered that it contained the whole law of Christ.

John is commemorated on the twenty-seventh of December. He was the only Apostle who did not die a martyr, but Tertullian says that John had been cast into a cauldron of boiling oil before the Latin Gate at Rome and miraculously escaped injury.

In Christian art John is represented as an eagle, symbolizing the heights to which he rises in the first chapter of his Gospel.

39. Character of John's Gospel.

John follows a historical order of events, is anxious to determine the time and the connection with other events, and indicates historical sequences by frequent reference to the great religious festivals of the Jews.

The Gospel is written in Greek with a noble, natural and artistic simplicity. There are many Hebraisms in the style.

His purpose in writing is told by himself: "But these things are written that you may believe that Jesus is the Christ, the Son of God."

John leads his reader to a deeper understanding of Christ's divinity and majesty by dwelling on His words and discourses and teachings.

John wrote the Gospel about 96 A.D., the Apocalypse just before his death, and the letters probably at Ephesus towards the end of his long life.

TEST QUESTIONS

1. Give a brief account of Matthew.
2. What is the character of his Gospel?
3. Give a brief account of Mark.
4. What is the character of his Gospel?
5. Give a brief account of Luke.
6. What is the character of his Gospel?
7. Give a brief account of John.
8. What is the character of his Gospel?

LESSON VI

THE LIFE OF CHRIST

THE CIRCUMCISION AND THE PRESENTATION

Notes. Luke II, 21 to 39.

1. The rite of circumcision signified incorporation into the Jewish religion. St. Paul calls it the type of Baptism. The child was circumcised on the eighth day after its birth, usually at home and by the head of the family, who also gave the name.
2. Christ submitted to the law of circumcision, (i) to prove the reality of His human nature; (ii) to sanction the old law, which was the way to Christ; (iii) to teach the necessity of observing the laws of His Church.
3. At the presentation in the Temple, Christ is revealed publicly and, as it were, officially, as the Messias. Simeon and Anna, renowned for their holiness, recognized the Babe as the Messias; and the multitudes of people worshiping in the Temple were witnesses to their words.
   The Presentation is the fourth of the Joyous Mysteries recalled when we say the rosary.

DOCTRINE

THE GOSPELS ARE GENUINE DOCUMENTS

40. In order to establish the *historical worth* of the Gospels, we proceed in exactly the same way as we would to prove the historical worth of any document, namely, by demonstrating (1) that *the Gospels are genuine;* (2) that *the authors are trustworthy;* (3) that *the documents are complete.*

41. The Gospels Are Genuine.

A historical document is genuine when it is written by the author whose name it bears, e.g., *The Gallic Wars* by Julius Caesar.

If the document is anonymous, it is sufficient to prove that it was written about the time to which it is attributed.

The present question comes to this: *Did Matthew, Mark, Luke and John write the documents attributed to them?*

We prove this point, first, *from the evidence of history;* secondly, *from the evidence of the documents themselves.*

I. The Evidence of History.

The testimony of authoritative witnesses that the Gospels were written by Matthew, Mark, Luke and John, is practically universal, uninterrupted and unquestioned.

Going back century by century from our own days to the first days of Christianity, we find the documents in existence in every age and accepted as genuine documents written by the authors named. This testimony extends as far back as the middle of the first century, to within a few years of the death of Christ.[1]

1. **Origen** (died 253 or 254) appeals to the traditional consent of the universal Christian Church.
2. **Tertullian** (died about 220) in defending Christianity against Marcion (flourished about 140) says

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[1] "The fact that the Gospels were held in veneration and were in practical use all over the Church, within one hundred years of the death of the Apostles, and while their memory was still vivid, is a conclusive proof of their genuineness. Would the Apostles themselves or their immediate successors, who gave their lives to testify to the truth of all that is contained in the Gospels, have allowed a series of forgeries to be published, and palmed off as the inspired Word of God? Would Jewish converts have accepted them, without jealous scrutiny, as equal in authority to their own profoundly revered books of the Old Testament? Would the Gentiles, so many of them men of the highest education, have embraced a religion which made such severe demands on human nature, which exacted even the sacrifice of life itself in witness of the faith, without previously assuring themselves of the genuineness of its written sources? Would learned pagans and heretics have fastened on all kinds of arguments against the Church, and have neglected the strongest of all, viz., that its sacred books were forgeries? Would the faithful throughout the world at a time when to be a Christian was to be a martyr have all conspired without a single protest to fabricate and accept these books, falsely ascribe them to the Evangelists, and hand down the impious fraud as an everlasting inheritance for the veneration and guidance of their children's children? We must, therefore, accept the Gospels as genuine, or commit ourselves to a series of puerile absurdities."—**Archbishop Sheehan**, *Apologetics,* p. 43.

that **John** and **Matthew** recorded the faith as apostles from the Apostles; and **Luke** and **Mark** recorded the faith from the words of the Apostles.

3. **Clement of Alexandria** (died about 217) says that the authorship of the Gospels is guaranteed by tradition.
4. **Irenaeus** (died about 202) quotes the Gospels about four hundred times, giving these quotations as the testimony of the Apostles and the disciples against heretics of his age.
5. **Theophilus of Antioch** wrote a commentary on the Gospels about the year 170 and witnesses to them as genuine documents.
6. **Tatian,** a disciple of Justin the Martyr, also witnesses, in his commentary, to the genuine authorship of the Gospels.
7. **Justin the Martyr,** who wrote about 138 or 150, very frequently quotes these documents as genuine.
8. **Papias,** who flourished about 140, was a disciple of the Apostle John or, at least, was a contemporary of the immediate disciples of the Apostles, and he witnesses to the fact that the Gospels are genuine documents.
9. **Polycarp,** a disciple of the Apostle John, in a letter which he wrote about 107 or 108, quotes the Gospels as genuine documents.
10. **Ignatius the Martyr** (died 107) gives ample testimony that the Gospels are genuine.
11. **Clement of Rome,** writing shortly after the death of Nero (68), gives the same unhesitating testimony.
12. **The Author of the Epistle of Barnabas,** a document which belongs to about the year 79, adds his testimony.

13. **The Author of "The Teaching of the Apostles,"** a document which belongs to the beginning of the second, if not to the first century, adds his testimony.

A. *The Importance of This Testimony.*

The witnesses named above were *men of authority,* holding *public* positions; cultured and learned men, speaking not as private individuals only, but as the recognized representatives of large communities. Again, the documents to which they bear witness are *not private* documents dealing with matters of little moment, but *public* documents containing the fundamentals of the Christian religion. It would be impossible to make a mistake about the authorship of such public and universally known and important documents, especially since many of the witnesses cited above were very close to the authors themselves, or, at least, to their immediate disciples. These men *could investigate* the authorship of the Gospels; the importance of the documents naturally leads us to believe that *they did investigate;* and the unhesitating and universal consent of all these and of other witnesses, whom it would take too long to mention, assures us that the Gospels actually were written by the men whose names are given as authors.[2]

B. *The Testimony of Enemies.*

Jews and pagans were well acquainted with the Gospels; and in their attacks upon Christianity, they quoted these documents. Celsus, in the second century, is an example. Now, it is clear that the strongest argument the enemies of Christianity could bring forward would be the proof that the source-documents of Christianity were not genuine, but spurious; were not history, but myths or legends. And yet, despite all their investigations, bitter enemies of Christianity, like Celsus, Marcion and Valentinian of the second century, and Basilides, who died in 130 A.D., expressly accept the Gospels as genuine documents. Thus, Irenaeus in the second century could write: "Such agreement exists with regard to the Gospels that the very heretics themselves testify to them, and, in fact, each heretic attempts to prove his own doctrine by quoting from the Gospels."

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[2] "There are a great many things about it [the Gospel story] which nobody would have invented, for they are things that nobody has ever made any particular use of; things which if they were remarked at all have remained rather as puzzles. For instance, there is that long stretch of silence in the life of Christ up to the age of thirty. It is of all silences the most immense and imaginatively impressive. But it is not the sort of thing that anybody is particularly likely to invent in order to prove something; and nobody so far as I know has ever tried to prove anything in particular from it. It is impressive, but it is only impressive as a fact; there is nothing particularly popular or obvious about it as a fable. The ordinary trend of hero-worship and myth-making is much more likely to say the precise opposite."—**G. K. Chesterton,** *The Everlasting Man,* p. 229.

II. The Evidence of the Documents Themselves.

Any sincere examination of the Gospels will convince even the most hostile critic that these documents were written by the men named as their authors, or, at the very least, that the documents were written about the time of Christ. This *internal evidence* of the documents rests on the circumstances described in the narratives, the exact knowledge of time, place and customs, all responding with such accuracy to the times of Christ as to force the conclusion that these documents were written by eye-witnesses or men who had their facts directly from eye-witnesses. Later writers could not possibly have described events with such intimate personal touches and accuracy.[3]

This is particularly true of the topography in the narratives, the familiar acquaintance with religious and political customs, the dialogues, the personal peculiarities and faults of the individuals, etc.

Again, the documents contain prophecies of the destruction of Jerusalem and its Temple, but there is no word telling us that these prophecies were fulfilled. John, who wrote after the other Evangelists, by implication mentions the fulfillment of these prophecies, as we should expect of such a comparatively late document; but the silence of the other writers on a matter which would be a striking proof of the claims of Christ, leads us to the conclusion that the documents containing the prophecies were published before the destruction of Jerusalem, i.e., before the year 70 A.D. This date brings the writers to the time of Christ and His immediate disciples.[4]

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[3] "Harnack, we observe, makes three most important admissions: (1) that the dates we assign to the Gospels are substantially correct; (2) that the Synoptic Gospels are historical; (3) that they represent Christ as claiming to be the Son of God. The conclusions of Harnack are a triumph for the Church. The New Testament documents have been tried in the furnace of hostile criticism and have emerged unscathed."—**Archbishop Sheehan,** *lib. cit.,* p. 48.

TEST QUESTIONS

1. **How do you establish the historical worth of the Gospels?**
2. **When is a historical document genuine?**
3. **Give the evidence of history that the Gospels are genuine, naming at least five witnesses.**
4. **Show how important this testimony is.**
5. **What would have been the strongest argument against Christianity that its enemies could have brought forward?**
6. **Show that the enemies of Christianity accepted the Gospels as genuine.**
7. **Prove from the documents themselves that they are genuine.**

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[4] "All who have studied the Gospels, unbelievers as well as believers, are agreed as to the nobility of the human character of Christ. Lecky, a Rationalist, says: 'It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind, than all the disquisitions of philosophers, and all the exhortations of moralists.' " —Apud **Sheehan,** *lib. cit.,* p. 59.

LESSON VII

THE LIFE OF CHRIST

THE MAGI AND THE HOLY INNOCENTS

Notes. Matthew II, 1-12; 16-18.

1. It is probable that the Magi came to Bethlehem some months after the birth of Christ. The Holy Family then would have returned to Nazareth after the Presentation in the Temple, and again moved back to Bethlehem, and from that town fled into Egypt.
2. The coming of the Magi, or Wise Men, is called the "Epiphany," or the Manifestation of Our Lord to the Gentiles, i.e., people other than Jews.
3. The Magi were probably kings from Media, Persia, Chaldea, Arabia, or some country to the east of Palestine. They would be acquainted with the Jewish Scriptures, especially with the prophecies concerning the advent of the Redeemer.
4. The star which did actually appear at this time, may have been one that was already in existence, and is in existence at the present time, or a new star created by God for the purpose of guiding the Wise Men, or a comet reappearing at long intervals, or some unusual atmospheric phenomenon. It is not probable that the star went before the Magi all the way, as God does not work miracles unnecessarily. Apart from divine inspiration, the attention of the Magi was aroused by natural phenomena, and by investigating these, they were led to Christ; something which happens frequently enough nowadays with the more intelligent scientists who arise from the contemplation of the visible wonders of nature to the invisible Creator.
5. The kings are admirable for their faith and perseverance. They left their native country, made a long journey to a strange land, to find a new King of the Jews, heralded by old prophecies and a new star. They had to face Herod, whose vicious character was, in all likelihood, well known to them. They went into the lion's den and asked him the whereabouts of the new King! And when the distracted Herod, trembling for his throne, cunningly laid a trap that would snare both the visiting kings and the new-born King, and, with murder in his heart, directed them on their way, they saw in the new King the opposite of all they had expected. Here was no sign of royalty or kingly pomp or luxurious palace; only a poor but very sweet and beautiful Mother with a poor but very sweet and beautiful Child. Yet their faith is firm; they believe that this is the King, the Saviour foretold for many ages, and they, like royal gentlemen, lay their kingly gifts of gold and frankincense and myrrh at His feet. They are the first Gentiles to

adore Christ, and after them the whole Gentile world will claim Christ as King. Their faith is rewarded, for God guided them back to their own country and they became the first foreign Christian missionaries, preparing the way for the Apostles.

6. The Epiphany is a public revelation of Christ as King of the Jews both to the kings of the Gentiles and the Jewish people. The Kingship of Christ will be a dominant note throughout His whole life. Pilate will ask Him: ''Art Thou a king, then?''—and on His cross will be the title: ''Jesus of Nazareth, King of the Jews.'' The Church has instituted a new feast called the feast of Our Lord Jesus Christ the King, celebrated on the last Sunday of October. The whole life of Christ is a revelation of His Kingship.
7. Herod, the bloodthirsty, passionate murderer of the Holy Innocents, murdered in vain, for Christ fled into Egypt. There were about twenty babes slaughtered, as Bethlehem had only a thousand families. Herod's deed reveals Christ as King to the Sanhedrin and the terrified people. A few months after this (750 A.U.C.), Herod died of a horrible disease, practically rotting to death.
8. The Holy Innocents are the first martyrs; they died for and instead of Christ. Sacrifice, even of life itself, has always and will always be a mark of the true follower of Christ.

DOCTRINE

THE GOSPELS ARE TRUSTWORTHY DOCUMENTS

42. **An Author Is Trustworthy When We Have Proof of His Knowledge and Truthfulness.** This proof is drawn from the witness of his contemporaries or of posterity or of both, or from the contents of the documents themselves. In other words, we prove that an author is trustworthy from *external* and *internal evidence* that he knew the facts and told them truthfully.

43. **It Is Evident That Matthew, Mark, Luke and John Could Have Known the Truth.** They narrate *facts,* usually *public facts,* which were done before the eyes of thousands, in the broad light of day, and repeatedly; and facts which caused a tremendous upheaval in the Jewish and Roman worlds. To tell these facts all the witnesses needed were eyes to see, ears to hear, memory to retain, and an instrument with which to write down what they saw, heard and remembered.

44. **The Writers Wished to Tell the Truth.** This is clear from the character of the narratives; the style is remarkably

simple, and free from rhetorical affectations; they speak honestly of their own humble condition in life, of their faults, their fears, their dull intelligence, the reprehensions given them by Christ; of the treachery of one Apostle; of the denial of the chief Apostle; of the apparently disgraceful arrest, trial and death of their Leader, Christ.[1]

45. Again, Their Veracity Is Evident from Their Agreement on the Facts. Yet, they were practically *independent* of each other, and with different purposes and audiences in view, thus excluding the possibility of a conspiracy to tell the same thing.

If they had conspired, the narratives doubtless would have been divided between the different writers, more scientifically arranged, chronological order preserved; the same details would not have been so often repeated; and there would not have been so many divergences in the narratives.

46. Their Veracity Is Again Attested by the Assurance with Which They Narrate the Facts. Their enemies, the Jews, could very easily have proved the writers liars, because the facts related were *public*, of *great importance*, and of *the strangest character*. Certainly the Jews knew whether these events had occurred or not; and it would have been the keenest weapon in their hands if they could prove that the writers lied, that they were simply imagining things. Such a demonstration would have been destructive of the hated Christian sect arising so dominantly among the Jews.

Therefore, the *assurance* with which the writers of the Gospels narrate their facts, confident that they could not be contradicted even by their most powerful enemies, proves the truthfulness of these authors. They had no fear of being challenged with regard to their facts. Christ's life and deeds and doctrines were *public property,* known to friends and enemies alike; and as these things are narrated by the writers of the Gospels, they are admitted even by the bitterest and most powerful enemies to be true.

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[1] "The same writers who describe the crucifixion and the scourging of Christ, tell us of His miracles. Why do you think them worthy of belief in the first case, and unworthy of belief in the second? As if they related what did not take place? And if their motive in writing had been to glorify their Master, they would have been silent about those things which are generally considered to be vile and ignominious. But they relate the vile details as truth; they picture them at length; they are careful and thorough in narrating *all* of them, omitting neither a small nor a large part, and yet they narrate *only some signs and miracles* and leave out a great part of them!"—**St. John Chrysostom.**

47. **Furthermore, by Their Writings, the Evangelists Converted Multitudes** of their contemporaries and the contemporaries of Christ to believe in Him. This belief was very difficult because it overthrew preconceived and universally accepted notions of the Messias. This belief also necessitated personal obligations of the strictest kind and the gravest danger; and it is impossible to offer any rational explanation of this belief unless we say that the Evangelists wrote the truth and that their writings were accepted by their contemporaries, who could have investigated matters on their own account, not only as the truth, but as well-known and incontestable truth.

The early Christians did not assent to Christ's doctrines and miracles on any testimony which they themselves could have proved to be false!

48. **Again, There Is No Reason Why the Evangelists Should Lie.** How would they benefit? There was no possibility of being rewarded with money; and no man lies for the sake of leading a life filled with toil, open to danger, continually menaced by the threat of a disgraceful death.

Nor could the reason of the Evangelists for writing have been *vain glory.* They did not write things which glorified themselves or their Master; and if they desired glory, they could have bargained with the Jewish high priests and obtained fortune and position in return for the simple public statement that they had falsified the facts in their writings.

49. **Yet, Even if They Had Wished, the Evangelists Could Not Have Falsified the Facts.** Apart from the pertinent consideration that thousands of their contemporaries would have seen and heard the truth, it is absurd to say that such men

as we know the writers to have been, *could even have imagined what they wrote.* For, the Gospels contain a doctrine both speculative and practical, so sublime that no Plato or Socrates or Aristotle could have conceived it, much less the men who wrote the Gospels.

50. Again, the Gospels Portray as Their Central Figure, a character so noble and virtuous and learned, and in such dramatic circumstances, that not even the highest dramatic genius, not even a Shakespeare, a Sophocles, an Aeschylus, could have imagined Him or the circumstances of His life.[2]

Besides this, the Christ whom the Evangelists describe as the Messias is quite the opposite of the One pictured by the most intellectual Jews. These scholars clung to the letter of the Old Law; and as a result of their narrow-minded concept of the Messias, they taught that He would come as a world-conqueror who would lift the Jewish nation to earthly glory and dominance.

Contrary to this concept, the Messias of the Evangelists is poor, humble, great-hearted, affectionate, the consoler of sinners, a severe critic of the Jewish external observances, and a Teacher who proclaimed and insisted upon the true spirit of the Law. It is impossible that men like the Evangelists could have imagined such a character as this Messias.

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[2] "What kindness, what guilelessness in His [Christ's] manner of life, what touching beauty in His instructions! What loftiness in His precepts! What depths of wisdom in His discourses! What alertness of mind, what finesse and justice in His answers! What mastery over His feelings! Where is the man, where is the philosopher, who knows how to act, suffer, and die without ostentation? . . . Indeed, if Socrates' life and death are those of a wise man, the life and death of Jesus are those of a God-Man. Shall we say that the history of the Gospel has been created at pleasure by the force of the imagination? My friend, it is not thus that one excogitates. In reality, it is to cast aside the difficulty without destroying it; it would be more inconceivable that several men in perfect accord had fashioned this book, than that one alone has furnished the subject. Never in the Jewish authors had there been found either this degree of loftiness or this moral teaching, and the Gospel has, in truth, characters so grand, so perfectly inimitable that the inventor of them would be more astonishing than the hero."—J. J. Rousseau, *Emile,* Bk. 4.

51. It is another remarkable argument for the sincerity and veracity of the Evangelists that diligent adversaries, after unremitting labors, undertaken oftentimes with a distinct prejudice at the outset to prove the Gospels spurious and untrustworthy, have **never been able to point out even the sign of a lie or a fraud or one error in these documents.** If the writers wrote fiction, there is here an incredible coherence to which men have given a common and unshakable consent that lasted even to the death of the writers and for all the centuries after. We must believe the Apostles and disciples of Christ or reject all history as untrustworthy.

52. Finally, history tells us that the Christian religion, which is founded on the Gospels, **changed the whole face of the earth** by the truth, virtue and holiness of its doctrines. Wheresoever it spread, men began to live morally good lives; and if we dare to say that the Gospels are fictitious documents, we must admit that the highest development mankind has ever reached in truth, virtue, holiness and culture, is the effect of deliberate lying, cunningly planned deceit, and barefaced wickedness.

53. St. Augustine calls it criminal audacity to question the historical truth of the Gospels. He says that worshipers of idols "who hated the very Name of Christ," never dared to speak thus. For, such an attitude of mind involves the total perversion of all literature and the necessary abolition of all historical books. If the authenticity of the Gospels, on which the religious life of Christian people rests, and which is rooted in the firmest consent of mankind throughout the ages, and in the clear proofs of the documents themselves, is called into question, then no man can trust any history, and no document is authentic.

TEST QUESTIONS

1. When is an author trustworthy?
2. Show that the writers of the Gospels could have known the truth.
3. Show that they wished to tell the truth.
4. Show that they could not have conspired.
5. Show from the fact that the writers converted many, that they were truthful.
6. Show that the writers had no reason to tell lies.
7. Show that, even if they wished, they could not have falsified facts.
8. Show that they could not have imagined the events.

LESSON VIII

THE LIFE OF CHRIST

THE FLIGHT INTO EGYPT

Notes. Matthew II, 13 to 23.

1. Egypt had been both a land of refuge and a land of captivity for the Jews. Especially under the Ptolemies, persecuted Jews sought shelter in Egypt. It was about a forty-hours' journey from Bethlehem; and, being a Roman province, offered security to the many Jews who were living there.
2. We do not know how long the Holy Family remained in Egypt, the time assigned varying from a few months to six years. It is probable that they did not remain over a year.
3. Tradition says that the Holy Family lived near Heliopolis, not far from Memphis and the Great Pyramids. In a southern suburb of Cairo there is a sanctuary marking their abiding place. Pious tradition relates that on the way to Egypt the Holy Family fell into the hands of robbers, but were freed by the son of the chieftain, who afterwards was the good thief who died with Jesus.
4. It seems that Joseph intended to settle in Bethlehem. ''Nazarene'' means ''one consecrated to God.''

DOCTRINE

THE GOSPELS ARE COMPLETE DOCUMENTS

54. **A Historical Document Is Complete, Entire, Uncorrupted,** if it has not been changed in its main parts; e.g., the Declaration of Independence would not be complete if someone tampered with it, subtracted or added whole paragraphs, or even small phrases, or even one word, which would be necessary to bring out the full sense of the document.

Now, any tampering with the Gospels in their essential parts would have been impossible.

55. These Books Were Widely Disseminated, Translated into Many Languages and Read in Public and Private. From childhood, priests and people were familiar with the words and expressions, and watched jealously over them, even as we do over the expressions in the Our Father or the Declaration of Independence. We are so familiar with the phrasing of the prayer and the document that any change in them would be at once detected and loudly and universally condemned. It was for this reason that the heresies which arose in the early days of Christianity were bitterly denounced. The heretics changed either the wording or the correct interpretation of the documents, and immediately there was a public and universal protest. Such tampering with the documents aroused strenuous and earnest and learned defenders, just as anyone who should introduce a variation into the Constitution of the United States would be publicly and bitterly condemned by the citizens, and pronounced guilty of heresy against the document on which are founded the liberties of this Republic.

56. There Is Overpowering Evidence in the Writings of the Fathers of the Church, those early teachers and interpreters of the Gospels. For, in explaining these writings to the people, and in discussing the correct interpretations, these teachers quoted the texts which they were expounding, and practically the whole New Testament is preserved in their voluminous writings.

Now, the texts they quote, prove that there is no substantial difference between the present documents and the ones they used; and the similarity of their quotations shows that their documents had a common source.

The force of this proof may be seen from an example. Suppose that a group of learned lawyers set to work to explain and interpret the Constitution of the United States either for the people or for students in law schools. These learned interpreters would, doubtless, live in different states; one might be in California, another in New York, another in Louisiana, another in Maine. The distance would not affect the text they were interpreting, and their writings would necessarily demand the quotation of the entire Constitution of the United States. What sense would there be in interpreting a text which would not be put before the student's eyes?

Now, the text itself is so well known that any change in it would be immediately detected and publicly denounced. Hence, even if the original document of the Constitution were lost, we could without hesitation accept these quotations as genuine and uncorrupted, and, by putting all these quotations together, we could reprint a Constitution of the United States that would not be substantially changed from the original. Perhaps the wording here and there might differ from the wording of the original, but *these accidental changes* would not make the new document corrupt in its *essential parts.*

This is just what the Fathers of the Church did with the Gospels; indeed, with the whole New Testament. They explained, commented on and interpreted them for both scholars and people; and, in doing so, quoted practically the entire original documents. That these men were distant from one another and used different languages, does not change the fact that they quoted the documents they had at hand; and any comparison of these quotations will show the marked identity of the text they wrote about. So that, even if the original manuscripts of the Gospels are never discovered, we could, if it were necessary, by putting together all the quotations of the Fathers, reconstruct a document which would be substantially the same as the original.

57. Manuscript Evidence for the Completeness of the Present Gospels.

In this section we wish to track down the primitive texts, compare them with the Gospels as we now have them, and see if the Gospels of today are substantially the same as the Gospels which left the hands of *Matthew, Mark, Luke* and *John.*

1. *There are three families of manuscripts,* substantially the same, accidentally different, v.g., in style.

2. *The names of these families are the Western, the Neutral,*

the Alexandrian. There is a *Syriac* family, but since it depends on the other three, we omit it as a special group.

3. The *Neutral* and *Western* families do not depend on one another.

4. These three families of manuscripts take us back to the *fourth century.* The *Neutral* and *Western* families, as we have said, are independent of each other; the three families contain the Gospels without any substantial changes; comparing the Gospels as we have them today with the Gospels as they are preserved in these three families of manuscripts which take us back to the *fourth century,* we find that there is no substantial change. *Therefore the Gospels as we have them today are the same as the Gospels known in the fourth century.*

58. But We Can Go Further Back Than the Fourth Century.

There are ancient translations called *Coptic, Syriac* and *Latin.*

The Coptic translation belongs to the end of the *second* or the *beginning of the third century.*

The Syriac translation was published at Edessa in the *middle of the second century.*

The Old Latin translation belongs to the *year* 150. What is called the *Vulgate,* i.e., the Latin Bible in common use, is a revision of the *Old Latin translation,* and was edited by Jerome, 384 to 386. This version belongs to the *Neutral* family.

Comparing the Gospels as we have them today with the Gospels as they are preserved in these *translations, which finally lead us back to the year* 150, we find that there is no substantial change. *Therefore the Gospels as we have them today are the same as the Gospels known in the year* 150.

59. But We Can Go Further Back Than the Year 150.

We study the quotations from the Gospels in the writings of the early Fathers and Apologists. We can mention here the number of quotations made by only a few of these writers:

Irenaeus quotes the **Gospels** 1038 times; **Acts** 194 times.

Clement of Alexandria quotes the **Gospels** 1017 times; **Acts** 44 times.

Origen quotes the **Gospels** 9231 times; **Acts** 349 times.

Tertullian quotes the **Gospels** 3822 times; **Acts** 502 times.

Justin quotes the **Gospels** 268 times; **Acts** 10 times.

Hippolytus quotes the **Gospels** 734 times; **Acts** 42 times.

Eusebius quotes the **Gospels** 3258 times; **Acts** 211 times.

Total quotations from these writers alone: *Gospels*—19,368; *Acts*—1352.

The groups of manuscripts from which they quote are:

Latin Writers, e.g., **Tertullian,** used the Western family.

Greek Writers, i.e., Western Greeks, e.g., **Irenaeus, Hippolytus,** used the Western family.

Greek Writers, i.e., Eastern Greeks, e.g., **Eusebius,** favor the Western family.

Alexandrian Writers, e.g., **Clement, Origen,** used *both the Western and the Neutral families.* **Origen** also used the *Alexandrian family.* **Cyril** used the *Alexandrian family alone.*

Syriac Writers, e.g., **Tatian, Ephraem,** favor the Western family.

The neutral family, on the testimony of **Origen** (died 253), and **Clement** (150 to 215), was *well known* in Egypt at least in the middle of the *second century. The Western family was most highly esteemed throughout the whole Christian world.* This is founded on the testimony of **Tatian** (in 170 he published his harmony of Scripture); on the testimony of **the Old Latin translation** (150); on the testimony of **the Syriac translation** (150); on the testimony of **Origen** (died 253); of **Clement** (150 to 215); of **Tertullian** (200 to 254); of **Irenaeus** (born 115); of **Justin** (100 to 167).

Now, the Neutral and Western families of manuscripts *are independent of each other; yet they are substantially the same. Both, therefore, depend on a document which was used in the beginning of the second century and which was substantially the same as the Neutral and Western families.* Now, the Gospels of *today* are substantially the same as the Gospels of *the* *fourth century;* the Gospels of *the fourth century* are substantially the same as the Gospels of the *first quarter of the second century;* the Gospels of *the first quarter of the second century* are substantially the same as the Gospels *used at the beginning of the second century.* In other words, the Gospels we use today are substantially the same as the Gospels used *before John the Apostle died.*

60. Were the Gospels tampered with, corrupted, between the time they were written and the year 100? It is true that we have no manuscripts belonging to the apostolic age. But we do not need them, because *the Fathers of that age and their successors were connected* either immediately or mediately *with the Apostles themselves, and they took care that any teaching not clearly proved to rest on the words of the Apostles should be rejected.*

Therefore, from this manuscript evidence, we are face to face with the marvelous conclusion *that the Gospels as we have them today are substantially the same as the Gospels which left the hands of Matthew, Mark, Luke, and John.*

61. A Comparison of This Evidence with the Evidence in Favor of the Classics.

No one denies that the writings of Caesar, Livy, Thucydides, Demosthenes, are historical documents. We unhesitatingly assign the writings of Sophocles, Aeschylus, Euripides, Plato, Aristophanes, etc., to the authors named, and say that these writings are substantially the same as those which left the hands of their writers. Yet, look at the evidence on which we base our assent:

Of Aeschylus, we have 50 manuscripts, all incomplete.

Of Sophocles, we have 100 manuscripts of which only seven are good.

Of Catullus, 3 manuscripts all copied from a fourteenth-century document.

Of Euripides, Cicero, Virgil, several hundred manuscripts.

The best manuscript authority for Euripides is *1600 years* later than the author; for Sophocles, Aeschylus, Aristophanes and Thucydides, *1400 years later* than the authors; for Plato *1300 years later;* for Demosthenes *1200 years later;* for Lucretius *1000 years later;* for Horace *900 years later.*

Over against this manuscript evidence for the classics, set 12,000 manuscripts of the four Gospels of which nearly 2500 are in the original Greek and all in substantial agreement. Compare the Latin and Syriac documents with these Greek manuscripts and we see that all are substantially the same; and we reach back through time to a text that existed at least during the lifetime of John the Apostle, and with which the Gospels of today are in substantial accord.[1]

62. Note on the Synoptic Problem.

The first three Gospels are called Synoptic Gospels because they give us practically the same view of Christ.

These Gospels often narrate the same incidents but not without certain peculiarities proper to each document. The general arrangement of the subject matter is the same in all, but with some differences. At times the writers use matter which is common to all, narrating the same happening in the very same words. These similarities occur most of all when the writers are giving the words of Christ.

The problem: *How are we to explain the similarities and dissimilarities in the first three Gospels in argument, arrangement of material, and expression?*

The answer:

There was *a common source* of these three documents. This was *the teaching of the Apostles.* In teaching the people, the Apostles would use certain definite catechetical methods which their disciples would repeat after them and which the Evangelists *adapted according to each one's scope and purpose.*

These instructions of the apostles were not by word of mouth alone, but were *soon committed to writing.* Hence, the similarities, as well as the dissimilarities, in the Synoptics as far as they affect the subject-matter and its arrangement, were due to the *oral teaching of the Apostles which each Evangelist, except John, wrote down as he thought best.* This would explain the similarities and also the dissimilarities, because each Evangelist adapted the common matter to his audience and to his purpose.

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[1] See *The Divinity of Christ* by **Walter Drum, S.J.** Woodstock College Press, Woodstock, Md.

Verbal similarities are accounted for from the fact that the oral teaching was written down in Greek; and since it was practically the same teaching all the time, the same expressions would naturally occur; yet, one person might put down more, another less, in accord with his purpose. Hence there would be dissimilarities.

Mark and Luke and the one who translated Matthew into Greek used these written documents as they thought best, but not in such a way that each writer exclusively depended on the same document as the others.

TEST QUESTIONS

1. When is a historical document complete?
2. Show from the public character of the Gospels that they could not have been tampered with.
3. Show from the writings of the Fathers that the Gospels are complete.
4. How far back do the manuscripts take us?
5. How far back do the translations finally take us?
6. How far back do the quotations from the Fathers take us?
7. Show how strong the evidence for the completeness of the Gospels is when compared with the evidence for the classics.
8. What is the Synoptic problem?
9. What is the solution of the Synoptic problem?

LESSON IX

THE LIFE OF CHRIST

THE FINDING IN THE TEMPLE

Notes. Luke II, 40 to 52.

1. The feast of the Pasch was one of the three great festivals of the Jews. It commemorated the saving of the Jewish first-born on the night when the first-born of Egypt were slain. According to the law, every adult Jew living in Judea had to go to Jerusalem for this feast, and often the number of people was over two million. The feast lasted eight days. The other two great feasts were Pentecost and Tabernacles. The paschal lamb was the type of Our Saviour and is symbolized on our altars.
2. Christ remained discoursing with the doctors to show that in the work of Redemption He followed the will of God His Father. In earthly matters He subjected Himself to His parents.
3. The doctors were the authorized interpreters of the law. They were called ''rabbis'' or ''masters,'' a term of great reverence and respect, afterwards to be applied frequently to Our Lord.
4. Our Lord's answer to His Mother is not a rebuke, but rather a gentle reminder that in the work of Redemption He is about His Father's business and must let no earthly consideration interfere. From His words Joseph is not His true father.
5. Jesus was subject to His parents up to His thirtieth year. He lived the life of a poor working man, thus ennobling labor and teaching obedience to lawful authority. It is not what we do that counts in the sight of God, but the motive for which we do it.

DOCTRINE

CHRIST CLAIMED THAT HE WAS A PROPHET

We shall here investigate what Jesus of Nazareth, called the Christ, said publicly about Himself and His doctrines.

63. He called Himself a Prophet Anointed by God.

After reading in the synagogue from the book of Isaias a portion describing the great Prophet expected by the whole

Jewish nation, Christ said: "This day is fulfilled this scripture in your ears." Luke IV, 17 to 24.

On another occasion, He said: "Nevertheless, I must walk today and tomorrow and the day following, because it cannot be that a prophet perish out of Jerusalem." Luke XIII, 33.

In Matthew XII, 41, we read: "The men of Ninive shall rise in judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonas; and behold a greater than Jonas here."

Read also: Matthew XIII, 17; XI, 27; John V, 30 to 38; III, 33; XII, 12-16.

64. Those Who Heard Christ, Understood That He Claimed to Be a Prophet.

Nicodemus, a Pharisee and ruler of the Jews, came to Jesus by night and said to Him: "Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him." John III, 2.

When the Samaritan woman had said that she knew the Messias, who was called Christ, was coming and that "when he is come, he will tell us all things," "Jesus saith to her: 'I am he, who am speaking with thee.'" John IV, 26.

Read also: John I, 49; Luke VII, 16; XXIV, 19; Matthew XVI, 14; XXI, 11.

65. Christ Claimed That He Was the One Teacher to Be Heard above Every Other Teacher.

"Neither be ye called masters; for one is your master, Christ." Matthew XXIII, 10.

In many passages Christ contrasts other teaching with His, saying: "But I say to you," meaning that His doctrine was to be preferred to any other. See Matthew XI, 27; XVI, 17; XXI, 11 to 16; VII, 28; V, 22, 28, 32, 34, 39, 44; XV, 1 to 20; XIX, 7 to 10. Mark I, 22, 27; X, 3 to 12; II, 28; VII, 9 to 23; Luke XI, 32; John VII, 46.

66. Christ Claimed That He Was "Life," "the Way and the Truth," "the Shepherd" Revealing Doctrines in His Own Name.

Jesus said to Thomas: "I am the way, and the truth, and the life. No man cometh to the Father but by me." John XIV, 6.

Read also: John VI; XI, 25; the beautiful Chapter X in John where He describes Himself as the Good Shepherd; also, Matthew XI, 27; V, 22; VIII, 11; Luke X, 22.

67. Christ Claimed That He Spoke with the Authority of God.

In promising the Eucharist, Christ says: "As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me." John VI, 58.

See also the many passages in which He teaches with divine authority, Matthew XII, 18; XXVIII, 19, 20; X, 17, 20; XXI, 43; John III, 16; XI, 41; XII, 32, 44; XVIII, 2; 18 to 22; Mark XVI, 16; Acts XIII, 47.

68. Christ Claimed That All Men Must Hear Him and Accept All His Doctrines.

He said to the Apostles: "Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned." Mark XVI, 15, 16.

Read also: Matthew VII, 24 to 26; X, 32; XI, 27; X, 18; XII, 18 to 21; XXI, 43; XXIV, 14; XXVI, 13; XXVIII, 19; Luke VI, 47 to 49; Acts I, 8; XIII, 47; XXII, 21; XXVI, 16 to 21; John XII, 44; VIII, 24; IX, 35 to 39; V, 24; VI, 40; XIV, 6; XII, 47 to 50; V, 30; III, 16; IX, 5; X, 16; XVII, 18 to 21.

Conclusion: From His own testimony given publicly, Christ claimed that He was a prophet and teacher speaking with the authority of God and that all His doctrines must be accepted by all men.

TEST QUESTIONS

1. Give one proof that Christ claimed to be a prophet.
2. Give one proof that the people understood His claim.
3. Give one proof that Christ claimed to be the Supreme Teacher of men.
4. Give one proof that Christ claimed to teach with the authority of God.
5. Give one proof that Christ claimed to be heard by all men in all His doctrines.

WRITTEN EXERCISES

1. Take John X and state briefly what Christ claims in describing Himself as the Good Shepherd.
2. Write a brief essay proving from Christ's own words that all men must accept all His doctrines. See texts in paragraph 68.
3. Write a brief essay contrasting Nicodemus and the Samaritan woman, and their interviews with Christ. See John III and IV.

LESSON X

THE LIFE OF CHRIST

THE APPEARANCE OF JOHN THE BAPTIST

Notes. Luke III, 1-6; Mark I, 1-6; Matthew III, 1-6.

1. Tiberius Caesar was the stepson of Augustus, who shared the rule with him in 765 A.U.C. John's ministry began in 780 A.U.C. It is related of Tiberius that when he heard of the miracles of Christ, he wished to number Him among the gods.
2. Pontius Pilate was governor for ten years, 779-789 A.U.C., or A.D. 26-36. Archelaus had been banished for cruelty after reigning ten years, and his dominions were added to the province of Syria.
3. Herod Antipas reigned forty-two years. He was living with Herodias, the wife of his brother Philip, a disinherited son of Herod the Great, then living at Rome as a private citizen. Hence, the tetrarch Philip named here was not the husband of Herodias.
4. Annas, though deposed by the Romans, retained the title of high priest and was an influential figure in all public affairs.
5. The desert of Judea is about eight hours away from Jerusalem.
6. John's baptism was only a ceremony expressive of penance for sin and preparatory to the real Baptism of Christ, which actually washes away sin.
7. In the East, camel's hair is still woven into a coarse cloth. It is the sackcloth of Scripture.
8. Locusts are like our grasshoppers and when ground into cakes still form an occasional food for the poorest classes. The wild honey is either the honey of wild bees or the juice of certain trees like tamarisks and fig trees.

DOCTRINE

CHRIST CLAIMED THAT HE WAS THE MESSIAS

69. The word *Messias* means *the anointed one.* He is the one chosen by God to save mankind. He is described in great detail in the Jewish writings which we call the Old Testament, and was eagerly expected by the Jewish nation. Other names designating the Messias are: *the One who is to come; the Servant of Yahweh* (God); *the Son of David; the King of Israel; the Son of Man; the Son of God,* having the same divine nature as God the Father.

70. Christ Expressly Teaches That He Is the Messias.

In the synagogue He publicly applies to Himself the prophecy of Isaias describing the Messias. "This day is fulfilled this scripture in your ears." Luke IV, 16 to 30.

When He stood before the Jewish supreme court, with His life depending on what He said, He affirmed without any qualification that He was the Christ, the Son of God. "Again the high priest asked him and said to him: 'Art thou the Christ, the Son of the blessed God?' And Jesus said to him: 'I am.' " Mark XIV, 61, 62.

Read also Luke XXII, 66, 69; XXIV; Matthew, XI, 2 to 14; XVI, 17; XXVI, 63, 64; John IV, 25, 26; V, 33 and following; VII, 38; XI, 27.

71. Christ Praised Nathanael for Giving Him the Titles "Son of God" and "King of Israel."

"Nathanael answered him and said: 'Rabbi, thou art the Son of God, Thou art the king of Israel.' Jesus answered and said to him; 'Because I said unto thee, I saw thee under the fig tree, thou believest; greater things than these shalt thou see.' And he saith to him: 'Amen, amen, I say to you; you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.' " John I, 47 ff.

72. Christ Expressly Declares That He Is "the One Who Is to Come," and Claims for Himself All the Prerogatives of the Messias.

John the Baptist sent two of his disciples to ask Christ: "Art thou he that art to come, or look we for another?" Jesus answered by describing Himself as the Messias in *His works* and *teaching.* Matthew XI, 2 to 6.

Read also: Matthew XVI, 18, 19; XIX, 7 to 9; XVIII, 17, 18; XXV, 31 ff; XXVIII, 19, 20; Luke IV, 18 to 23; X, 23, 24; XVIII, 31; XXI, 27; John VI, 14; VIII, 56.

73. Christ Approves the Testimony of John the Baptist.

"The next day, John saw Jesus coming to him, and he saith: 'Behold the Lamb of God. Behold him who taketh away the sin of the world. This is he of whom I said: After me there cometh a man, who is preferred before me; because he was before me. And I knew him not; but that he may be made manifest in Israel, therefore am I come baptizing with water.' And John gave testimony, saying: 'I saw the Spirit coming down as a dove from heaven, and he remained upon him. And I knew him not; but he who sent me to baptize with water, said to me: "He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth with the Holy Ghost." And I saw; and I gave testimony that this is the Son of God.'" John I, 29 to 34.

Christ approved this testimony. "'You sent to John, and he gave testimony to the truth. . . . He was a burning and a shining light, and you were willing for a time to rejoice in his light. But I have a greater testimony than that of John; for the works which the Father hath given me to perfect, the works themselves which I do, give testimony of me, that the Father hath sent me.'" John V, 33 ff.

Read also: John III, 28 to 30; Matthew IX, 7 to 13.

74. Christ by Miracles Confirms the Faith of Those Who Call Him "Son of David"; and He Claims That Title.

He cured two blind men who cried out: "Have mercy on us, O Son of David." Matthew IX, 27.

After beholding Christ cast out a devil, the amazed multitudes asked: "Is not this the Son of David?"

During the triumphal procession to Jesusalem, "the whole multitude of his disciples began with joy to praise God with a loud voice for all the mighty works they had seen, saying: 'Blessed be the king who cometh in the name of the Lord. Peace in heaven and glory on high!' And some of the Pharisees from amongst the multitude said to him: 'Master, rebuke thy disciples.' To whom he said: 'I say to you that if these shall hold their peace, the stones will cry out.'" Luke XIX, 37 ff.

Read also: Matthew XII, 23; XV, 22; XX, 30, 31; John VI, 14; XII, 13; Mark X, 47, 48; XI, 9, 10; Luke XVIII, 38, 39

75. Those Who Heard Christ Acknowledge That He Manifested Himself As the Messias.

"Andrew, the brother of Simon Peter, was one of the two who had heard of John and followed him. He findeth first his brother and saith to him: 'We have found the Messias.'" John I, 40, 41, 45, 49.

"Simon Peter answered and said: 'Thou art Christ, the Son of the Living God.'" Matthew XVI, 16.

Read also: John VI, 70; VIII, 31, 34; Mark X, 47, 48; Luke XXII, 66; XXIII, 42.

76. Christ Claimed the Title "Son of Man," Which Designates the Messias and Expresses His Prerogatives.

"The multitude answered him: 'We have heard out of the law that Christ abideth forever; and how sayest thou: The Son of man must be lifted up? Who is this Son of man?' Jesus therefore said to them. 'Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light.'" John XII, 34 ff.

Read also: John III, 13; V, 27; VI, 54, 62, 63; VIII, 28; XII, 34; Matthew IX, 6; XII, 8, 32; XI, 19; XIII, 37; XXIV, XXV, XVI, 13, 27; XVII, 11, 12; XX, 18, 28; XXVI, 2, 24, 25; Mark II, 10, 28; IX, 8, 11; VIII, 31; X, 33; XIV, 21, 41; Luke V, 24; VI, 5, 22; VII, 34; IX, 22, 44, 56; XXII, 22; XVIII, 31; XII, 22.

77. Christ Claimed All the Rights of the Messias.

He claimed the right to judge all nations on the last day. "And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty; and all nations shall be gathered together before him, and he shall separate them one from another. . . ." Matthew XXV, 31 ff.

For other rights which He claims, read: Matthew XII, 41; XVI, 18, 19; XVIII, 17 to 20; XIX, 7 to 9; XXVIII, 19, 20;

XI, 4 to 6; Luke X, 23, 24; II, 28; XXI, 27; XVIII, 31; John VIII, 56; I, 29, 33; III, 28 to 30.

Conclusion: From His own testimony, we find that Christ claimed to be the Messias, the Anointed One of God, chosen in a special manner to save the world.

TEST QUESTIONS

1. What is meant by the word "Messias"?
2. What was His special mission?
3. Where is He described?
4. Give five names of the Messias.
5. Give one text proving that Christ expressly taught that He was the Messias.
6. What testimony did Nathanael give of Christ, and how was it received?
7. What question did the disciples of John the Baptist ask, and how did Christ answer it?
8. What testimony did John the Baptist give concerning Christ?
9. How did Christ approve this testimony?
10. Give one instance showing how Christ confirmed by miracle the faith of those who called Him "Son of David."
11. Give at least two instances showing that those who heard Christ acknowledged that He manifested Himself as the Messias.
12. Give one instance showing that Christ claimed the title "Son of Man."
13. Give one instance showing that Christ claimed the rights of the Messias.

WRITTEN EXERCISES

1. Write a character sketch of John the Baptist. See John I; III; V. Matthew IX.
2. After analyzing Matthew XXV, 31 ff., state briefly what will precede, accompany and follow the Last Judgment.

LESSON XI

THE LIFE OF CHRIST

THE TEACHING OF JOHN THE BAPTIST

Notes. Luke III, 7-18; Matthew III, 7-12; Mark I, 7-8.

1. The Pharisees, who arose from the scribes or doctors of the law, were hypocritical sticklers for external observances; they wished a strict separation between themselves and the common people, the Jews and the Gentiles; they held tradition as well as Scripture, the immortality of the soul, eternal punishment, the resurrection of the good, but they overrated the interference of God in human affairs, thus lessening the freedom of man's will; they formed a religious rather than political party and had the bulk of the people with them.
2. The Sadducees, named probably from "Zadokites," the name of the chief class, arose from the priests; in general they held opposite views to those of the Pharisees and were more of a political party.
3. "Brood of vipers"—the Pharisees and Sadducees boasted their descent from Abraham, but John shows them who their ancestors really are.
4. The wrath to come refers to the wrath of the Messias and the judgment of God.
5. Publicans were native tax-gatherers for the Roman capitalists to whom the taxes had been farmed for a fixed sum. Because of the extortionate and pitiless methods of the publicans, they were hated by the people.
6. The soldiers referred to were probably Romans on duty in Palestine. They received only three cents a day and a small ration and hence might be tempted to do violence and rob the natives.
7. "He might be the Christ" shows the general expectation of the people. "Christ" is the Greek word for "Messias," and both mean "the anointed one."
8. "With the Holy Ghost and with fire" seems to refer to Pentecost.
9. "Whose fan"—the fan was the instrument by which the grain was thrown up into the air so that the wind could blow away the chaff.

DOCTRINE

CHRIST, BY APPROVING THE CONFESSION OF THOMAS, AFFIRMS THAT HE IS TRUE GOD

78. Thomas Confesses.

In John XX, 27 to 29, we read:

"Then he saith to Thomas: 'Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side; and be not faithless, but believing.'

"Thomas answered and said to him: 'My Lord and my God.'

"Jesus saith to him: 'Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.' "

In the above passage we note the following:

1. *My Lord and my God,* is either an affirmation or an invocation.

2. *Thou hast believed.* What? That Jesus is risen from the dead and is God.

3. *Thomas speaks to Jesus.* "Thomas answered and said to him."

4. *Blessed are they that have not seen, and have believed.* What? John tells us in verses 30 and 31: "Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written *that you may believe that Jesus is the Christ, the Son of God; and that, believing, you may have life in his name.*"

5. *Thomas affirms the divinity of Jesus.* Jesus is called God and Lord, which was a name given to God. Besides, Thomas had heard Jesus affirming that he is God; and John in the Gospel testifies that Jesus is God; and if the words of Thomas did not express the divinity of Jesus, certainly Christ would not have praised him; time and time again had He preached His divinity to the Apostles and disciples, and at last Thomas has believed it.

See Test Questions at end of Lesson XIX.

LESSON XII

THE LIFE OF CHRIST

THE BAPTISM OF JESUS

Notes. Luke III, 21-22; Mark I, 9-11; Matthew III, 13-17.

1. Jesus is baptized by John, not in penance for sin, but in approval of John and his preaching; just as, before, He had approved the old law by conforming to it.
2. The dove was the symbol of innocence.
3. The voice from heaven says here at the very beginning of Christ's public life that "this is my beloved Son," i.e., He is the Messias.

DOCTRINE

CHRIST IN THE PRESENCE OF HIS APOSTLES CLAIMED TO BE THE SON OF GOD

79. Christ Praises Peter's Confession.

In Matthew XVI, 13 to 20, we read:

"And Jesus came into the quarters of Cesarea Philippi; and he asked his disciples, saying: 'Whom do men say that the Son of man is?' But they said: 'Some John the Baptist, and other some Elias, and others Jeremias or one of the prophets.' Jesus saith to them: 'But whom do you say that I am?' Simon Peter answered and said: 'Thou art Christ, the Son of the living God.' And Jesus, answering, said to him: 'Blessed art thou, Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. . . .' Then he commanded his disciples that they should tell no one that he was Jesus the Christ." From the above we may argue thus:

He who is the son of another *has the same nature* as that other;

and Jesus, in affirming that he is the Son of God, affirms that He has the same nature as God. Jesus praises Peter for his confession and rewards him with the supreme dignity in His Church. Besides, Jesus *on His own authority* promises that He will establish a Church against which even the powers of hell shall not prevail. Only God could make such a promise.

See Test Questions at end of Lesson XIX.

LESSON XIII

THE LIFE OF CHRIST

JESUS IN THE DESERT

Notes. Luke IV, 1-13; Mark I, 12-13; Matthew IV, 1-11.

1. *Diabolus* is Greek for "calumniator"; *Satan* is Hebrew for "adversary." Satan appeared probably in human form.
2. The desert here spoken of is the northern desert of Judea, between Jericho and Jerusalem, the most desolate of all the deserts of Palestine.
3. The tempter wished to know if the words "this is my beloved Son" spoken at the baptism of Jesus, were to be taken literally. Was this the true Son of God, the expected Messias? The devil wishes to make sure although he already suspects. These temptations of Our Lord were purely external; He could not be tempted internally.
4. In order not to betray himself, the devil led Jesus to Jerusalem and the Temple and to the mountain-top in a natural way. The pinnacle of the Temple was over three hundred and thirty feet above the valley of the Cedron. The temptation of the devil sounds like some modern demands of unbelievers—work a miracle in order that I may know that Christ is God.
5. Satan quotes Scripture! He tempts Jesus first to distrust God, then to presume on God, then to sell Himself into his power for the glories of the world. The devil, as always, is the supreme liar. What glories of the world could he give if not permitted by God for His own good purposes? Thus, any yielding to temptation for the sake of pleasure or glory or anything else must infallibly lead to the conclusion that the devil is a liar, that the sin was not worth the price. The answers of Christ should be useful to us. It is for this reason that He allows Himself to be tempted. Every incident in His life is a lesson to men
6. The devil returned in the temptations of Judas, of Peter, and probably when Our Lord was agonized by the sins of the world in the Garden of Gethsemani.

DOCTRINE

CHRIST IN THE PRESENCE OF THE PHARISEES CLAIMED TO BE THE SON OF GOD

80. "What Think You of Christ?"

In Matthew XXII, 41 to 46, we read:

''And the Pharisees being gathered together, Jesus asked them, saying: 'What think you of Christ? Whose son is he?' They say to him: 'David's.' He saith to them: 'How, then, doth David in spirit call him Lord, saying: ''The Lord said to my Lord, sit on my right hand, until I make thy enemies thy footstool?'' If David, then, call him Lord, how is he his son?' And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.''

From the above we see that Jesus argued thus:

''If the Messias is the son of David only, as you think, how does the inspired Scripture call Him God? Therefore, you are mistaken when you teach that the Messias is not true God. But I am the Messias and, therefore, true God.''

The Pharisees, however, could give no answer to this. They were faced with a dilemma. On the one side, they did not wish to admit that any man was both man and God (John X, 33); and, on the other side, they could not argue that the Scripture was wrong, nor could they explain David's statement in any other way than that given by Jesus.

Read also Mark XII, 35 to 37; Luke XX, 41 to 44.

See Test Questions at end of Lesson XIX.

LESSON XIV

THE LIFE OF CHRIST

JOHN'S TESTIMONY TO CHRIST

Notes. John I, 19-28.

1. The priests, the descendants of Levi through Aaron, had charge of the services and sacrifices in the Temple; the Levites, or descendants of Levi through Gerson, Caath and Merari, were assistants to the priests, and acted also as porters, musicians, judges and genealogists.
2. This was an official inquiry by the Sanhedrin, or Great Council of the Jews, through their ambassadors, and their question shows how the Messias was expected.
3. This is John's second testimony that Jesus is the Messias.

DOCTRINE

CHRIST IN THE PRESENCE OF THE SUPREME COUNCIL OF THE JEWS SOLEMNLY CLAIMED TO BE THE SON OF GOD

81. The Supreme Council of the Jewish nation was made up of seventy-two members and was called the Sanhedrin. The high priest was the leader and spokesman. After Jesus had been arrested and brought before the Supreme Council, the high priest questioned Him officially and solemnly. The account may be found in Matthew XXVI, 57 to 66. Read also Mark XIV, 53 to 64; John XVIII, 12 to 24.

In Matthew we read:

"And the high priest said to him: 'I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God.'

"Jesus saith to him: 'Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.' Then the high priest rent his garments, saying: 'He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy; what think you?'

"But they, answering, said: 'He is guilty of death.'"

The question: Caiaphas asks: "I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God?"

The answer: Jesus saith to him: "Thou hast said it." This was the customary affirmative answer to the judicial oath, and is the same as *Amen, Be it so.* Mark gives the answer: *"I am."*

The conclusion: *To the high priest's solemn question whether He is the Christ, the Son of God, Jesus of Nazareth solemnly answers that He is.*

The fact that the Sanhedrin condemned Jesus to death as a blasphemer, shows that they understood Him to claim the true nature of the true Son of God. Instead of condemning Him, the Sanhedrin should have investigated judicially the proofs which Jesus had given time and time again in confirmation of His claims. This investigation, if conducted without prejudice, would have saved the Jewish Supreme Council from the most horrible of all crimes.

See Test Questions at end of Lesson XIX.

LESSON XV

THE LIFE OF CHRIST

JOHN AGAIN TESTIFIES TO CHRIST

Notes. John I, 29-34; III, 22-36.

1. The lamb was the sacrificial animal, and the Lamb of God means the Messias who will be sacrificed for the world. Thus John, in a pithy metaphor, clearly understood by those who heard him, states the mission of Christ as the Redeemer of the world.
2. John had spent his life in the desert, and this is the reason why he had not known Our Lord personally.
3. John's baptism, as he himself says, was to prepare the people by penance for the coming of Christ and His sanctifying Baptism.
4. This is John's third testimony to Jesus, a direct public declaration that Jesus is the Son of God, the expected Messias.

DOCTRINE

CHRIST CLAIMED THAT HE HAD THE NATURE OF GOD

Only God is eternal, because only God by reason of His nature possesses an unchanged and unchangeable existence.

82. Christ Claims That He Possesses This Eternal Existence.

In John VIII, 56 to 59, we read:

" 'Abraham, your father, rejoiced that he might see my day; he saw it, and was glad.' The Jews therefore said to him: 'Thou art not yet fifty years old, and hast thou seen Abraham?' Jesus said to them: 'Amen, amen, I say to you, before Abraham was made, I am.'

"They took up stones therefore to cast at him."

In this account we notice the following:

1. *Abraham rejoiced that he might see my day;* that is, My earthly life which had been divinely foretold and in which he believed.

2. *He saw it and was glad;* that is, now he sees it, or while he was on the earth he saw it by a revelation of God.

3. *I am*—the words mean existence. In the context, since Jesus is, before Abraham was made, it means an unchanged existence by reason of His very nature. For

(*a*) In the Old Testament *"I am"* is a name of God. In Exodus, III, 13, 14, we read: "Moses said to God: 'Lo, I shall go to the children of Israel and say to them: "The God of your fathers hath sent me to you." If they should say to me: "What is his name?" What shall I say to them?'

"God said to Moses: 'I AM WHO AM.' He said: 'Thus shalt thou say to the children of Israel: 'HE WHO IS hath sent me to you.' "

(*b*) In Psalm 89, 1, 2, we read: "Lord, thou hast been our refuge from generation to generation. Before the mountains were made, or the earth and the world formed, from eternity even to eternity, thou art." (Greek and Hebrew text. English text adds the word "God.")

(*c*) The Jews wished to stone Jesus, and therefore they knew that He called Himself God. The Jewish law was: "And he that blasphemeth the name of the Lord, dying let him die; all the multitude shall stone him, whether he be a native or a stranger. He that blasphemeth the name of the Lord, dying let him die." Leviticus XXIV, 16.

Therefore, from His own words and from the action of the Jews, we see clearly that Jesus of Nazareth claimed to have the eternal existence of God.

Read also these other passages in which Christ claimed eternal existence:

John I, 15; I, 1; 14, 15; III, 13; V, 33; VI, 38 to 59; XVII, 5.

See Test Questions at end of Lesson XIX.

LESSON XVI

THE LIFE OF CHRIST

JESUS CALLS HIS FIRST DISCIPLES

Notes. John I, 35-51.

1. The two disciples mentioned were Andrew and, most probably, John the Evangelist, who is writing this account with such an accurate memory for local coloring and details of time and place and words. The very hour when John first saw Our Lord is mentioned. What an effect the appearance of Jesus must have had on those who had the privilege of seeing Him! John could never forget even in his very old age the exact time of day that Our Lord looked at him and called him. It is pathetic to see how John the Baptist urges his own disciples to desert him and follow Jesus; this was his life-work, to point out Jesus to the world.
2. The hour was ten A.M. according to the Roman reckoning, i.e., from midnight; four P.M. according to Jewish reckoning, i.e., from six A.M.
3. The words ''We have found the Messias'' show again how eager was the general expectation.
4. *Cephas* is Hebrew for *rock;* the Greek is *Petros.* Peter from the very beginning held the chief place among the Apostles.
5. Nathanael expected most probably that every good thing would come from Jerusalem or Bethlehem. Nazareth was an obscure village in Galilee.
6. It was common for men of leisure and learning to rest and study and pray in the shade of the fig tree; and it is likely, from Our Lord's words, that Nathanael had been praying for the speedy coming of the promised Messias.
7. While Nathanael's words testify to Jesus as the Messias, there is also a strong hint of that common misconception current among the Jews that the Messias would be a temporal ruler.
8. Our Lord's prophecy is fulfilled in His miracles, His transfiguration, the Voice from heaven heard in the Temple, and in His ascension.
9. Our Lord calls Himself the Son of Man, a title of the Messias referring definitely to His incarnation.

DOCTRINE

CHRIST CLAIMED DIVINE KNOWLEDGE

83. The Knowledge of God.

In Luke X, 21, 22, we read:

"In that same hour, He rejoiced in the Holy Ghost and said: 'I confess to thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight. All things are delivered to me by my Father; and no one knoweth who the Son is, but the Father; and who the Father is, but the Son, and to whom the Son will reveal him.' " See also Matthew XI, 25 to 30, where to the above is added:

"Come to me, all you that labor and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart; and you shall find rest to your souls. For, my yoke is sweet and my burden light."

In the above texts we notice the following:

1. *No one knoweth who the Son is, but the Father;* that is, no one knows the *nature* of the Son except the Father. The Jews did know the Son *as an individual,* but God alone could know the Son and the nature He possessed.

For instance: men know that electricity *exists,* but they do not know its *nature.*

2. *No one knows who the Father is, but the Son;* that is, no one knows the *nature* of the Father except the Son. The Jews did know the *Father as God,* but the Son alone knows the nature of the *Father as Father; and it belongs to the Son to reveal this nature to whomsoever He will.*

Now, we can argue that the Father alone knows the Son *as Son,* and the Son alone knows the Father *as Father.* Therefore, the knowledge which belongs to the Father and the Son is the same; but the knowledge of the Father is the knowledge of God, and hence the Son's knowledge is divine. But Jesus is the Son, as He says, and therefore the knowledge of Jesus is divine.

See Test Questions at end of Lesson XIX.

LESSON XVII

THE LIFE OF CHRIST

THE MARRIAGE FEAST AT CANA

Notes. John II, 1-11.

1. The marriage feast among the Jews lasted for one or two weeks. Besides the invited guests, anyone could come and felicitate the newly married couple. The bride was conducted with great pomp from her father's house, where the contract had been signed, to the home of the bridegroom, where the feast was held. Anyone who met the procession along the road could join it, and thus it was almost impossible for the bridegroom to foresee how many guests would be present at the feast.
2. The fact that Jesus and His Mother were especially invited shows how well known and how well beloved they were. Cana is five miles northeast of Nazareth.
3. Our Lord's answer to His Mother sounds in the harsh English translation like a rebuke, but it is far from being so. "Woman," or "Lady," is a polite form of address in the East, like Madam, and Our Lord's words really mean this: "Lady Mother, My time for working miracles has really not come, and yet you ask Me to show My power. I will do so, but only because you request it." The Blessed Mother understood this to be His answer, for she said to the servants: "Whatsoever He shall say to you, do ye." Thus, the first miracle of Our Lord was worked at the request of His Mother; and the fact that it was worked at the marriage feast, is clear evidence that Our Lord sanctions marriage and legitimate human rejoicing.
4. Each measure contained about seven and a half gallons; and since there were six water pots "containing two or three measures apiece," i.e., twelve or eighteen measures in all, the quantity of wine amounted to one hundred and twenty or one hundred and thirty gallons.
5. Notice that the main purpose of the miracle is not to relieve the awkward situation of the bride and groom, although this is one of the purposes, but "He manifested His glory, and His disciples believed in Him."

DOCTRINE

CHRIST CLAIMED DIVINE ACTIVITY

84. Jesus and the Sabbath.

In John V, 16 to 27, we read:

"Therefore did the Jews persecute Jesus because he did these things on the Sabbath. But Jesus answered them: 'My Father worketh until now; and I work.' Hereupon the Jews sought the more to kill him, because he did not only break the Sabbath, but also said God was his Father, making himself equal to God. Then Jesus answered and said to them: 'Amen, amen, I say unto you: the Son cannot do anything of himself, but what he seeth the Father doing; for, what things soever he doth, these the Son also doth in like manner. For the Father loveth the Son, and showeth him all things which himself doth; and greater works than these will he show him, that you may wonder. For, as the Father raiseth up the dead, and giveth life, so the Son also giveth life to whom he will. . . . For, as the Father hath life in himself, so he hath given to the Son also to have life in himself . . .'"

The argument of Jesus may be put thus:

"If I work on the Sabbath, I am blameless, because the Father works on the Sabbath." Evidently this reasoning is false unless the activity of the Father and the Son is the same physical action. And the Jews understood that Jesus claimed to have the same physical activity as the Father, for they wished to kill Jesus as a blasphemer, "making himself equal to God."

In the same passage it will be noticed that Jesus claims activities, like the resuscitation of the dead, which belong to God alone.

See Test Questions at end of Lesson XIX.

LESSON XVIII

THE LIFE OF CHRIST

THE PURIFICATION OF THE TEMPLE

Notes. John II, 12-25.

1. The outer court of the Temple was called the Court of the Gentiles. Here there was a large bazaar for the sale of sacrificial animals and birds, and also a money-exchange for changing foreign coins for the Jewish half-shekels.
2. Our Lord did not condemn the sale of what was necessary for the sacrifices, but the place where the sale was held, i.e., the Temple, the house of prayer.
3. The scourge was made more for driving out the beasts than for striking men.
4. In the words "House of my Father" Jesus claims His divinity.
5. From the fact that the multitude of buyers and sellers in the Temple fled from Our Lord, we can gain a good idea of the majestic personal appearance of Christ the King, terrible in His anger.
6. Jesus foretells His death and resurrection, the great sign of His divine mission.
7. Many believed because they saw miracles, but their faith was weak and changeable and Jesus did not trust Himself to them. Notice that Jesus performed many miracles which are not recorded in the Gospels.

DOCTRINE

CHRIST CLAIMED DIVINE POWERS

85. The Sheep of Christ.

In John X, 27 to 39, we read:

"'My sheep hear my voice: and I know them, and they follow me. And I give them life everlasting; and they shall not perish forever, and no man shall pluck them out of my hand. That which my Father hath given me is greater than all: and no one can snatch them out of the hand of my Father. I and the Father are one.' The Jews then took up stones to stone him.

Jesus answered them: 'Many good works I have showed you from my Father; for which of those works do you stone me?' The Jews answered him: 'For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.' Jesus answered them: 'Is it not written in your law: "I said, you are gods"? If he called them gods to whom the word of God was spoken, . . . do you say of him whom the Father hath sanctified and sent into the world: Thou blasphemest, because I said I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe the works; that you may know and believe that the Father is in me, and I in the Father.' They sought therefore to take him; and he escaped out of their hands."

The argument of Jesus may be put thus:

"No one can snatch the sheep out of the hands of my Father; but I and the Father are one; therefore no one can snatch the sheep out of my hands."

This union of the Son and the Father is a union of physical powers, not a mere moral union; and the Jews understood Jesus to mean this, as their actions show. Read also John 1, 14; V, 26; XVI, 15; XVII, 10.

See Test Questions at end of Lesson XIX.

LESSON XIX

THE LIFE OF CHRIST

NICODEMUS QUESTIONS CHRIST

Notes. John III, 1-21.

1. Nicodemus was a member of the Sanhedrin and, according to tradition, became a Christian after the resurrection of Christ and was baptized by St. Peter.
2. "We know" shows that some of the Pharisees besides Nicodemus believed that Jesus was come a teacher from God.
3. "Born again of water and the Holy Ghost" refers to Baptism.
4. Baptism, according to Our Lord's own words, is absolutely necessary for all, including infants, for without it, a man, i.e., any human being, "cannot enter into the Kingdom of God."
5. Our Lord's words show clearly that He is the Son of God and that He will die for the redemption of mankind.

DOCTRINE

THAT CHRIST CLAIMED TO BE THE MESSIAS AND THE TRUE SON OF GOD WAS A PUBLIC FACT KNOWN TO ALL CLASSES AND CONDITIONS OF PEOPLE IN THE JEWISH NATION

86. This has already been proved from the preaching of Jesus to the people, to His Apostles and disciples, to His friends and enemies. We here add a few more proofs to show how well known were His claims. When He was crucified on Calvary, we read:

1. That *the people* cried out: "Vah, thou that destroyest the temple of God and in three days dost rebuild it; save thy own self; if thou be *the Son of God,* come down from the cross." Matthew XXVII, 40.

2. That the *chief priests,* and *scribes* and *ancients* said: "He

saved others; himself he cannot save; if he be the *king of Israel,* let him now come down from the cross, and we will believe him. He trusted in God, let him now deliver him if he will have him; for he said: *I am the Son of God.*" Matthew XXVII, 41 to 43.

3. That the *soldiers* said: "If thou be the *king of the Jews,* save thyself." Luke XXIII, 37.

4. That *one of the thieves* crucified with him said: "If thou be *Christ,* save thyself and us." Luke XXIII, 39.

5. That the title on his cross read: *"This is the King of the Jews."* Luke XXIII, 38.

6. That the *Roman centurion* said: "Indeed this was *the Son of God."* Matthew XXVII, 54.

7. That after Pilate had said: "I find no cause in him," the Jews answered: "We have a law; and according to the law he ought to die, *because he made himself the Son of God."* John XIX, 6, 7.

8. That Pilate was frightened because Jesus had made such a claim. "When Pilate therefore had heard *this saying,* he feared the more. And he entered into the hall again, and he said to Jesus: 'Whence art thou?'" John XIX, 8, 9.

Conclusion: From the testimony of Jesus of Nazareth, we find that He claimed that He was a prophet, teaching doctrines revealed by God, and to be accepted by all men; that He was the Messias, the Anointed One chosen in a special way by God to save the world; that He claimed to have the same nature as God; that He claimed to be the true Son of God and true God. We have further seen that these claims of Jesus were perfectly understood by friends and enemies alike, and that He died: "Because He made Himself the Son of God."

TEST QUESTIONS

Lessons XI to XIX

1. Prove from John VIII, 56 to 59, that Christ claimed to be eternal.
2. Prove from Luke X, 21, 22, that Christ claimed divine knowledge.
3. Prove from John V, 16 to 29, that Christ claimed divine activity.
4. Prove from John X, 28 to 29, that Christ claimed divine power.
5. Prove from John XX, 27 to 29, that Christ said He was true God.

6. Prove from Matthew XVI, 13 to 20, that Christ claimed to be the Son of God.
7. Prove the same from Matthew XXII, 41 to 46.
8. Prove the same from Matthew XXVI, 57 to 66.
9. Give at least three instances showing that Christ's claim to be the Messias and the true Son of God was a public fact known to all classes and conditions of the Jewish nation.

LESSON XX

THE LIFE OF CHRIST

THE VOICE IN THE WILDERNESS

Notes. John III, 22-36.

This is John's fourth testimony that Jesus is the Messias. The mission of John is fulfilled and he rejoices. His testimony here may be summed up briefly: "I am not the Messias, but Jesus is. I am His herald; I point Him out to others, and go my way to death. Yet, I am glad; for I knew, when I began to preach, that Christ was near at hand; then I saw Him and heard His voice; and when the people, including my own disciples, followed after Him, as one greater than I, my joy was perfected. It is for Him that I preach and baptize; I am only a voice in the wilderness crying out to you all to prepare for Jesus; I am only a finger pointing Him out to you as the Messias."

DOCTRINE

DID CHRIST DECEIVE MEN IN REGARD TO HIS CLAIMS?

87. In order to prove that Jesus did not deceive men in regard to His claims, we must consider His *character*. And first we shall prove His *sincerity* from the testimony of those who knew Him.[1]

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[1] "Other men put forward claims, and we may feel free, even bound, to reject them. But, when we do reject them, it is on the ground that those who make them are endeavoring consciously to impose on us, or are themselves imposed upon. We attribute to them some moral or mental failing, a failing greater or less in proportion to the magnitude of the claim which they press upon us. But the whole recorded history of Christ's life, its general tenour and its individual details, negatives the idea that consciously or unconsciously He was party to a fraud. There is no indication in the New Testament of any mental weakness or restless enthusiasm in Christ; there is no trace of insincerity or self-seeking. On the contrary, there is abounding proof of lofty intelli-

1. *Jesus was a just man.* According to His contemporaries, He is called the Lamb without spot; He died for the just and the unjust; everyone who works justice is born from Him; in Him there was no sin; He is called the High Priest, holy, innocent, unstained, sinless; the Pharisees were forced to pay witnesses to perjure themselves, and even then no accusation could be brought; Judas, the traitor, confessed before the high priests that Jesus was innocent of any crime; neither Pilate nor Herod found any guilt in Him.

2. *Jesus was the holiest of men.* For

(*a*) *He perfectly fulfilled His duties to God,* seeking always the things of His Father; spending whole nights in prayer to God; doing, not His own will, but the will of His Father; to do the work of His Father was His food; He sought always to do the will of Him who had sent Him; He sought no glory from men, but sought to glorify the One who had sent Him; He always did what was pleasing to God; the man who does the will of His Father is the brother, sister, even mother of Jesus; frequently He went apart from the people and His disciples, and alone on the mountain tops prayed to God; He wished to be glorified only that the Father might be glorified; He accomplished the work entrusted to Him, making the Name of His Father known to men; He humbled Himself and was obedient even to the death of the cross; when dying, He holily commended His spirit into the hands of His Father.

(*b*) *He perfectly fulfilled His duties to man.*[2] He was sub-

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gence and calm strength of will; there is convincing testimony to His humility, unselfishness, and truth. Besides, the concordant voice of civilized mankind proclaims Christ to be the most perfect type and pattern of our race, a man the wisest, the most virtuous, most straightforward, that the world has ever seen, the most unlikely to be the victim or the author of the most stupendous and most wicked deception in all human history. And so we drew the necessary inference that His claim was warranted, that He was more than man, was very God Himself."—P. Finlay, S.J., *The Church of Christ,* p. 62.

[2] "Three or four separate schools of rationalism have worked over the ground and produced three or four equally rational explanations of his [Christ's] life. The first rational explanation of his life was that he never lived. And this in turn gave an opportunity for three or four explanations; as that he was a sun-myth or a corn-myth or any other

ject to His parents, and advanced in wisdom and age and grace before God and men; He was kind to sinners; He never assumed the rights of others; He permitted publicans and sinners to approach him; He watched carefully over His disciples and urged them to love a lowly life; even when Judas betrayed Him with a kiss of friendship, Jesus spoke sweetly to the wretch, hoping to save him; He begged forgiveness for those who crucified Him; when captured by His enemies, He protected His disciples; He was gentle with those who struck Him; He commended His Mother to the care of His best friend; He gave to Caesar what belonged to Caesar; in a word, Jesus went about doing good.

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kind of myth that is also a monomania. Then the idea that he was a divine being who did not exist gave place to the idea that he was a human being who did exist. In my youth it was the fashion to say that he was merely an ethical teacher in the manner of the Essenes, who had apparently nothing very much to say that Hillel or a hundred other Jews might not have said; as that it is a kindly thing to be kind and an assistance to purification to be pure. Then somebody said that he was a madman with a Messianic delusion. Then others said he was indeed an original teacher because he cared about nothing but Socialism; or (as others said) about nothing but Pacifism. Then a more grimly scientific character appeared who said that Jesus would never have been heard of at all except for his prophesies of the end of the world. He was important merely as a Millennarian like Dr. Cumming; and created a provincial scare by announcing the exact date of the crack of doom. Among other variants on the same theme was the theory that he was a spiritual healer and nothing else; a view implied by Christian Science, which has really to expound a Christianity without the Crucifixion in order to explain the curing of Peter's wife's mother or the daughter of the centurion. There is another theory which concentrates entirely on the business of diabolism and what it would call the contemporary superstition about demoniacs; as if Christ, like a young deacon taking his first orders, had got as far as exorcism and never got any further. Now each of these explanations in itself seems to me singularly inadequate; but, taken together, they do suggest something of the very mystery which they miss. There must surely have been something not only mysterious but many-sided about Christ if so many smaller Christs can be carved out of him. If the Christian Scientist is satisfied with him as a spiritual healer, and the Christian Socialist is satisfied with him as a social reformer, so satisfied that they do not even expect him to be anything else, it looks as if he really covered more ground than they could be expected to expect. And it does seem to suggest that there might be more than they fancy in these other mysterious attributes of casting out devils or prophesying doom."—**G. K. Chesterton**, *The Everlasting Man,* p. 239.

(*c*) *He chose for Himself what was lowly and difficult.* For, He fled to the mountains in order not to be made king; He washed the feet of His own disciples; He had not where to lay His head; He lived with the poor and with sinners; He fasted in the desert; at the risk of His own life He raised His friend Lazarus from the dead; in His agony in the garden, He prayed alone, permitting His disciples to rest; He did not avoid capture; and, finally, He suffered a voluntary death in order to fulfill His mission.

Conclusion: From the testimony of those who knew Him and from His own life, we conclude that it is the height of absurdity even to think that so just and holy a man as Jesus of Nazareth would deceive anyone in claiming that He was the Messias and the true Son of God.

TEST QUESTIONS

1. Prove that Jesus was a just man.
2. Prove that He was the holiest of men.
3. Prove from Footnote 1 that He was the most unlikely one to deceive or be deceived.
4. Give a summary of rationalistic opinions concerning Christ, and show that these conflicting opinions when taken together prove how tremendous a figure Christ was in the world. Use Footnote 2.

LESSON XXI

THE LIFE OF CHRIST

THE ARREST OF JOHN THE BAPTIST

Notes. John IV, 1-3; Luke III, 19-20; Mark I, 14; VI, 17-18; Matthew IV, 12; XIV, 3-5.

1. The fearlessness of John is shown in this rebuke of Herod. The Pharisees were instrumental in the arrest of John, who had become their severe critic.
2. John, according to tradition, was imprisoned in the Castle of Machaerus, a palace of Herod, 3600 feet above the Dead Sea. Herod respected and feared John and allowed him to see some of his disciples.
3. Our Lord left Judea for Galilee because He foresaw that the Pharisees would make some attempt against Him even as they had against John. Our Lord's time had not yet come, while John's mission was fulfilled.

DOCTRINE

WAS CHRIST HIMSELF DECEIVED WITH REGARD TO HIS MISSION?

Again we consider His *character.*

88. A. Jesus Was the Wisest of Men.[1] For, to mention here only a few proofs, He silenced the most learned Jews in argument; His preaching excited the most profound admiration; in the doctrines which He taught, not a trace of a contradiction or falsity can be found even by the most wise; He knew what was going on at places distant from Him; He knew the future, the secrets of hearts. The sermon on the mountain is so simple that the rudest intellect can grasp it, and yet so sublime that the doctrines of all the religious teachers of the world *taken together* do not even approach it; it is so rich that it can never be exhausted; so comprehensive that it embraces all ages of the world; so efficacious that it would solve every moral, social and economic problem.[2] The address which He gave on the night of the Last Supper expounds with the utmost detail the very nature of religious perfection.

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[1] "Now it is Christ Himself who claims for Himself equality with God, and universal power; who calls Himself the way, the truth and the life; who, moreover, demands complete faith in the doctrine which He preaches; and all this, as we have seen, He confirms by miracles. Can these statements of Christ be reconciled with His marvellous character if they were false? Ought He not to be called the worst of men, who, in the elation of a stupendous pride, made himself equal to God and, confirming this claim by false miracles, strove to bring the whole human race to ruin? As a matter of fact, this testimony of Christ, confirmed by His miracles, is either true, and then we have what we want, or it is false, and then it openly contradicts the character of Christ admitted by His very adversaries; and if it is thought that Christ gave this testi-

B. There Were No Causes of Error in Jesus. He was not *proud,* but was remarkable for His humility; fleeing, for ex-

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mony through ignorance, then how can the sublimity and harmonious accord of the doctrine which He preached be reconciled with that ignorance? How could He have spoken as no man has spoken? How could He have refuted the Pharisees to such an extent that they dared not answer Him a word? This argument drawn from the character of Christ is most convincing; and to such a degree that we find Apologists demonstrating the divine origin of the Christian religion from it alone." **Card. Mazzella, S.J.,** *De Relig. et Ecc.,* p. 202.

[2] "Harnack, who does not admit that there was anything supernatural in Christ, cannot find words sufficiently emphatic to express admiration for His moral teaching. His sayings and parables, he says, are simplicity itself in their main purport, and yet they contain a depth of meaning which we can never fathom; in His personality, He is not like an heroic penitent or an enthusiastic prophet who is dead to the world, but He is a man who has rest and peace in His own soul and who can give life to the souls of others; He speaks to men as a mother speaks to her child. It is unnecessary to quote the opinions of other Rationalists. All are agreed that Christ in His character and His doctrine was immeasurably beyond the noblest teachers that ever lived. It is admitted, therefore, that Christ was perfect as a man, was unsurpassed, unequalled as a teacher. But Christ claimed emphatically and persistently that He was God. We must admit that His claim was just, that He *was* God, or else face the terrible conclusion that He was a deceiver or a victim to some hallucination; in other words, we must say that the most perfect of mankind was a shameless liar and blasphemer or a pitiable maniac. Such is the colossal absurdity to which the Rationalists are reduced; an absurdity which, when they realize it, must convince them that their entire position is untenable."—**Archbishop Sheehan,** *Apol. and Cath. Doctrine,* vol. i, p. 63.

ample, the kingly dignity, living with the rude and ignorant, and submitting Himself to the Jewish laws. Nor was Jesus a *fanatic,* for He speaks with the most wonderful calmness and recollection of mind; He prudently avoids the snares of His enemies in order to announce His mission; before hostile judges He shows meekness and the most consummate wisdom; He never changed a single one of His doctrines; He never wavered; and at last He patiently suffered a terrible death which He had long foreseen and foretold.[3]

Christ had no *passionate impulses* that lead men to make false judgments. Indeed, He was the one and only person who possessed all the virtues in perfect harmony; humility without abjection; gravity without severity; chastity without hatred for women; indignation without anger; mercy without weakness; courage without recklessness.

Conclusion: From the testimony of those who knew Him and from His own life, we conclude that it is the height of absurdity even to think that Jesus of Nazareth, admittedly the wisest Man that ever lived, in whose character there were not even the causes of error, could have been deceived with regard to His own repeated claims that He was the Messias and the true Son of God.

[3] "Whatever else is true, it is emphatically not true that the ideas of Jesus of Nazareth were suitable to his time but are no longer suitable to our time. Exactly how suitable they were to his time is perhaps suggested in the end of his story. . . . He never used a phrase that made his philosophy depend even upon the very existence of the social order in which he lived. He spoke as one conscious that everything was ephemeral, including the things that Aristotle thought eternal. By that time the Roman Empire had come to be merely the *Orbis Terrarum,* another name for the world. But he never made his morality dependent on the existence of the Roman Empire or even on the existence of the world. 'Heaven and earth shall pass away; but my words shall not pass away.' The truth is, that when critics have spoken of the local limitations of the Galilean, it has always been a case of the local limitations of the critics. He did undoubtedly believe in certain things that one particular modern sect of materialists do not believe. But they were not things particularly peculiar to his time. It would be nearer the truth to say that the denial of them is quite peculiar to our time. Doubtless it would be nearer still to the truth to say merely that a certain solemn social importance, in the minority disbelieving them, is peculiar to our time."—G. K. Chesterton, *The Everlasting Man,* p. 236.

TEST QUESTIONS

1. Prove that Jesus was the wisest of men.
2. Prove that Jesus was not proud.
3. Nor a fanatic.
4. From Footnote 1 show how impossible it is to reconcile the character of Christ with any ignorance or false statements on His part.
5. If Christ is not God as He claimed, what is the only logical and absurd conclusion? See Footnote 2.

LESSON XXII

THE LIFE OF CHRIST

JESUS AND THE SAMARITAN WOMAN

Notes. John IV, 4-42.

1. The Samaritans, to whom the Jews were bitterly hostile, were descendants of Assyrian colonists. Their worship was partly Jewish, partly idolatrous.
2. The sixth hour in Jewish reckoning would be twelve o'clock noon. The events described in this passage show the humanity of Jesus; for He is tired and hungry and thirsty, like a harvester at noon, and, coming to this well, He, like a harvester of souls, gathers in not only the soul of the poor harlot, but, through her, the entire Samaritan city. The field is white for the harvest of souls, as Our Lord points out to the Apostles.
3. Living water would be flowing spring water as contrasted with the still water of the well. Jesus uses this expression to refer also to grace, but the woman does not understand.
4. The woman must repent and confess her sin before Jesus gives her grace, and so He bids her to call her husband, thus testing her truthfulness and sincerity.
5. The lax laws of divorce explain the number of husbands; but Our Lord refers more to the life of sin which the woman was living with one who was not her husband.
6. "I am He" is a clear statement from His own lips that He is the Messias. It is unmistakable.
7. The disciples wondered, because it was beneath the dignity of a Jew to have dealings with the Samaritans. Our Lord was not only a Jew, but a Master in Israel, a Rabbi, and yet they find him conversing amiably with the Samaritan woman. She herself was surprised: "How dost thou, being a Jew, ask me to drink, who am a Samaritan woman?"
8. The Apostles were to harvest what the Patriarchs, Prophets, and John the Baptist had sown. Notice how apt are the illustrations of Our Lord. He pointed out a field nearby and the harvesters at work, so that the Apostles could not misunderstand His words. One of their duties was to pray for more harvesters of souls. Men, according to Christ, are to be His instruments in spreading Christianity, even as the Samaritan woman was, after all, only His instrument in converting the whole city of the Samaritans. It is certainly true that when a man gets

to know Christ intimately, he does not rest until he has become a harvester for Christ. It is hard to keep good things to ourselves.

DOCTRINE

A BRIEF SYNOPSIS OF THE FUNDAMENTAL DOCTRINES OF JESUS

The doctrines of Jesus may be divided into three sections: what men must believe; what men must do; and how men are to pray.

89. What Men Must Believe. There is only one God, Creator, Lord and Ruler, a spirit, all-perfect, holy, good, free, all powerful, all-knowing, entirely independent, a kind and provident Father even to sinners. Jesus Himself is the Messias, and belief in His divinity is the foundation stone of Christianity; Baptism is necessary; Christ died and arose from the dead and ascended into heaven and will come as Judge of all men whom He redeemed. Men must listen to the Church of Christ as His infallible teacher of all that they are to believe.

90. What Men Must Do. Jesus rejects the traditional formalism of the Pharisees, who raised the Sabbath and the performance of external works to a plane altogether unjust and wrong. Jesus taught the beauty of internal religion, purified the worship in the Temple, and abrogated the laws of divorce, of revenge, and even the entire Mosaic Code.

(*a*) *Man's duties to God.* God is to be loved above all things, feared, adored in spirit and truth, and to be sought as the one and only object of man's happiness. Man must assent to God's testimony, and unite himself to God by prayer and deed in the spirit of a child dealing with its father. For the sake of God, man must lose life itself and withdraw from human glory and attachment, and keep from an overweening love of earthly things.

(*b*) *Man's duties to man.* All are to be loved, even enemies, as we love ourselves. Blessed are the merciful, and the humble, and blessed, too, are those who give good example; to the brethren of Jesus alms must be given, and men must refrain from an inordinate love of parents and earthly goods. Finally, Jesus restored matrimony to its primitive dignity, and urges that man fulfill his duties to the state, giving to Caesar the things that are Caesar's.

(*c*) *Man's duties to himself.* The love of self must be rational and orderly; man is to abstain from foulness; bravely bear adversity; cultivate a poverty of spirit and a love of peace. Man must trust God; he is to flee from hypocrisy and rash judgments; and unite himself with God.

Counsels are given dealing with chastity, voluntary poverty, obedience, and the tolerance of injuries.

Efficacious sanctions are put upon His teaching in the judgment of God, eternal rewards and punishments.

The motives of action are the love of God the Father, of Jesus, of a man's own soul, of peace, of brethren, the hope of reward, and the fear of a revenging God.

91. How Men Are to Pray. We note the Lord's Prayer and the prayers at the Last Supper; the Heavenly Father answers the prayers of His children, especially of those who seek first the Kingdom of God and His justice, and are associated with Jesus.

92. The doctrines of Jesus attract the attention of infidels and enemies; they offer a solution for every moral, physical, social and economic problem; they appeal to all ages and both sexes; they give hope to sinners; and, if lived up to, they make for the profoundest sanctity. They are the inspiration of all heroic characters in worldly and spiritual conquests.

93. The doctrine of the Eucharist supposes the Incarnation; the Incarnation leads finally to the Trinity. The mysteries which Jesus taught, successfully withstand the assaults of enemies, and nourish divine faith in believers; and the infinite excellence of God is shown to such a degree that the human heart yearns with the desire of seeing God face to face.

94. The Jewish religion was altogether above the religions of pagan nations, and yet this religion succumbed to the religion taught by Jesus. He accepted what was good in the Jewish religion, purified it of falsity and restored it to the original beauty, at the same time adding the most enlightening and consoling revelations in His own name.

For, Jesus was the first to teach openly and clearly that God is a kindly Father; that men are God's sons and Christ's brothers; that all men, including enemies and sinners, are to be loved; that the sheep straying from the providence of God are not to be deserted. Jesus was the first to bring heaven close to earth and earth near heaven; and, more clearly than all the prophets, Jesus revealed the infinite beauty and goodness of God, the nature of a holy life, and showed the means by which men could unite themselves with God.

95. As a Teacher, Jesus Has Never Been Approached. With the greatest calmness He expounds His doctrines, and, although He rebukes the hypocritical Pharisees, He does so only that the truth may appear, and never uses insult or any method of reprehension unworthy of God. He explains simple and profound doctrines with equal clearness and dignity, avoiding all sophistry and empty rhetoric, suiting His speech perfectly to His hearers.[1] Finally, such was His interpretation of Scripture; such was His use of the short, powerful forms of language; He so stimulated his audience to inquiries; so eloquent and simple were His prayers; so powerfully did He reprehend hypocrites; so perfect are His dialogues and discourses; so marvelous His allegories and parables, that of all the teachers who ever appeared in the world He is supremely pre-eminent.

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[1] "Instead of looking at books and pictures about the New Testament I looked at the New Testament. There I found an account, not in the least of a person with his hair parted in the middle or his hands clasped in appeal, but of an extraordinary being with lips of thunder and acts of lurid decision, flinging down tables, casting out devils, passing with the wild secrecy of the wind from mountain isolation to a sort of dreadful demonogy; a being who often acted like an angry god—and always like a god. Christ had even a literary style of his own, not to be found, I think, elsewhere; it consists of an almost furious use of the *a fortiori*. His 'how much more' is piled one upon another like castle upon castle in the clouds. The diction used *about* Christ has been, and perhaps wisely, sweet and submissive. But the diction used by Christ is curiously gigantesque; it is full of camels leaping through needles and mountains hurled into the sea."—**G. K. Chesterton**, *Orthodoxy*, p. 271.

96. Yet He Was the Son of a Carpenter!

How are we to account for such learning, if not by saying that it is a miracle of God worked by Him in confirmation of the mission of Jesus? Can it be supposed that a wisdom which overthrew the demon was inspired by the demon? Or that such wonderful knowledge was natural to the intellectual growth and education of a carpenter's son? Or that the holiness of His life, a living image of His doctrines, can be attributed to any other cause but God?

TEST QUESTIONS

1. Indicate some of the fundamental doctrines of Jesus.
2. Show how influential are the doctrines of Jesus.
3. Give some of the characteristics of Jesus as a teacher.
4. From Footnote 1 give an opinion on the language and character of Christ.
5. Show that the wisdom of Christ could not have been inspired by evil powers.
6. How do you account for the wisdom of Christ?

LESSON XXIII

THE LIFE OF CHRIST

JESUS CURES THE RULER'S SON

Notes. John IV, 43-54.

1. "A prophet hath no honor in his own country" are words by which Jesus certainly implies that He is a prophet.
2. The ruler had some faith, but it was weak. He thought the bodily presence of Jesus was necessary for the cure. Our Lord rebukes him and all the bystanders, who were more curious to see miracles than to listen to Our Lord's teaching. The ruler's faith is put to a hard test when Our Lord simply says: "Go thy way; thy son liveth." The ruler probably thought: "Why, is it possible that He has cured my son who is far away, without ever coming near him? That is hard to believe, and yet I trust this great miracle worker. I will go, but I will remember the time when He said my son was cured, and see if the boy was cured at that moment."
3. The miracle is extraordinary because Jesus was at a distance of twenty-four miles from the sick child. It is a miracle worked by Our Lord's will, without personal contact of any kind.
4. The fact that the ruler, an important personage, comes to Our Lord, shows how widespread was the reputation of Christ. High and low hurry to Him in their adversity, and thus adversity becomes a grace from God, since it leads men to Christ.

DOCTRINE

IN PROOF OF HIS MISSION CHRIST UTTERED TRUE PROPHECIES

97. Many times Jesus prophesied concerning earthly happenings, spiritual things, the universe, and even the secrets of God. Among other prophecies, He foretold His death and resurrection, the fate of the Apostles and the Jews, signs to come in the earth and heavens, the spread of the Gospel, the descent of the Holy Spirit.

Here we shall consider only those prophecies *which were fulfilled,* and of these, only the ones which speak *in greatest detail* of the future happenings. Our reason for choosing these prophecies is to exclude *vivid imagination* or *clever conjecture* or *diabolic knowledge* as the cause of the prophetic utterance.

98. Jesus Prophesied Concerning Himself. (N.B. *Italicized words show the minute details.*)

In Matthew XX, 18, 19, we read:

"Behold, we go up to *Jerusalem,* and the Son of man shall *be betrayed* to the *chief priests* and the *scribes,* and *they shall condemn* him to *death,* and shall *deliver* him to the *Gentiles* to be *mocked,* and *scourged,* and *crucified,* and the *third day* he *shall rise again.*"

Read also, Mark X, 33, 34; Matthew XXVI, 2.

99. Jesus Prophesied Concerning the Disciples.

In Matthew XXVI, 24, 25, we read:

" 'The Son of man indeed goeth, as it is written of him; but woe to *that man,* by whom the Son of man shall be *betrayed:* it were better for him if that man had not been born.' And Judas that betrayed him, answering, said: 'Is it I, Rabbi?' He saith to him: *'Thou hast said it.'* "

Read also John XIII, 27; Mark XIV, 42.

In Mark XIV, 27, we read:

"And Jesus saith to them: *'You* will *all* be scandalized in *my* regard *this night,* for it is written, "I will strike the *shepherd,* and the *sheep shall be dispersed.*" But *after I shall be risen again,* I will go before you into *Galilee.'* But Peter saith to him: 'Although all shall be scandalized in thee, yet not I.' And Jesus saith to him; 'Amen, I say to *thee, today* even in *this night, before the cock crow twice, thou* shalt *deny* me *thrice.'* "

In Matthew X, 17, 18, we read:

" 'But beware of men. For they will *deliver you* up in *councils,* and they will *scourge* you in their synagogues, and you shall be *brought before governors,* and before *kings* for *my sake,* for a *testimony* to *them* and to the *Gentiles.* But when they shall deliver you up, take no thought how or what to speak; for *it shall be given you* in that same hour *what to speak.*' "

100. Jesus Prophesied concerning the Fate of the Jews. In Luke XXI, 24, we read:

" 'And *they shall fall* by the *edge of the sword;* and *shall be led away captives* into *all nations;* and *Jerusalem* shall be *trodden down by the Gentiles . . .*' "

In Matthew XXIV, 1, 2, we read:

"And Jesus, being come out of the temple, went away. And his disciples came to show him the buildings of the temple. And he, answering, said to them: 'Do you see all these things? Amen, I say to you, there shall *not be left here* a *stone upon a stone* that shall not be destroyed.' "

In Matthew XXIV, 34, we read:

" 'Amen, I say to you, that *this generation* shall not pass till *all these things* be done.' "

101. These Prophecies Were Fulfilled.

(*a*) *Concerning Himself:* Read Matthew XXVI, XXVII.

(*b*) *Concerning His disciples:* Read Mark XIV; Matthew XXVI; Luke XXII; John XVIII; Acts *passim.*

(*c*) *Concerning the fate of the Jews:* The Jews were led into captivity, and in the year 70 A.D. the Temple and the Holy City were totally ruined. Read Josephus, *The Jewish War,* V, xii; VI, iv, v, x; VII, i, ii; also *The Chronicles of Sulpicius Severus,* Bk. 2, c. 30.

102. Jesus Uttered These Prophecies in Proof of His Mission.

In John XIII, 19, we read:

" 'At present I tell you, before it come to pass; that when it shall come to pass, you may believe that I am he.' " In John V, 36, we have the general statement that "the works themselves which I do, give testimony of me, that the Father hath sent me."

103. That These Predictions Were True Prophecies may be seen from the fact that Jesus, the wisest and holiest of men, was certainly not merely *imagining* things, nor *guessing,* for in John XII, 49, 50, He says: " 'For I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say, and what I should speak . . . The things, therefore, that I speak, even as the Father said unto me, so do I speak.' "

Besides, even without His own testimony, *it was impossible* to predict the *minute details* of the occurrences from *mere guess-work.*

Again, to suppose that Jesus deliberately prophesied future events without knowing them, is to make Him an *arch-deceiver,* an impostor and a fraud conscious all the time of his deceit. Besides, the *accurate fulfillment* of His prophecies is certainly an incredible coincidence if His predictions were due to mere guess-work or tricks of the imagination.

TEST QUESTIONS

1. Why do we choose only those prophecies that were fulfilled?
2. Give one prophecy concerning Christ, noting the minute details.
3. Give one prophecy concerning the disciples.
4. Give one prophecy concerning the Jews.
5. Prove that Christ spoke these prophecies in proof of His mission.
6. Show that these are true prophecies.

LESSON XXIV

THE LIFE OF CHRIST

JESUS PREACHES IN NAZARETH

Notes. Luke IV, 16-30.

1. The chief officer of the synagogue appointed a distinguished member of the congregation to read the Scriptures, say the prayers, and preach.
2. The words "the eyes of all were fixed on him" show the keen expectation of all. This is the One who had worked the miracles at Cana and claimed to be the Messias. Perhaps He would work some miracle here in the synagogue for the benefit of His fellow townsmen. At any rate, what would He say to this passage from Isaias referring clearly to the Messias?
3. When Jesus publicly claims that the words of Isaias refer to Himself, He publicly announces that He is the Messias. His fellow townsmen now expect the miracle. They are not like the Samaritans, who asked no miracle, and Our Lord rebukes their curiosity.
4. The miracle which they expected was actually worked, but they paid no attention to it in their mad rage; for, despite all the physical force used against Him, Jesus "passed through the midst of them and went His way." Later on, in the Garden of Gethsemani when the hirelings of the chief priests came to arrest Jesus, He asked: "Whom seek ye?" And they said: "Jesus of Nazareth." And when He said: "I am he," they all fell to the ground. Something of this sort may have happened on the brow of the precipice in Nazareth. The kingly majesty of this Nazarene is terrifying to His foes.

DOCTRINE

IN PROOF OF HIS MISSION CHRIST WORKED MIRACLES

We shall here give a summary of the miracles of Jesus.

104. Cures.

(*a*) *Of lepers.* Matthew VIII, 1 to 4; Luke V, 12 to 14; XVII, 12 to 19.

Even today lepers are thought incurable, and yet by a *word,* a *touch,* by obedience to a single command, He cures them.

(*b*) *Of paralytics.* Matthew IX, 1 to 7; VIII, 13; John V. By a *mere word* and even when the person *is at a distance* from Him, Jesus *immediately* cures the sickness.

(*c*) *Of blind men.* Matthew IX, 27 to 31; XX, 29 to 34; Mark X, 46 to 52; Luke XVIII, 35 to 43; Mark VIII, 22 to 26; John IX; Matthew XII, 22.

Jesus cured *at least seven* blind men: four by touch, one by *anointing* the eyes, one by a method not mentioned.

(*d*) *Of a flow of blood.* Mark V, 25 to 34; see Matthew IX, 20 to 22; Luke VIII, 43 to 49.

(*e*) *Of a withered hand.* Mark III, 5.

(*f*) *Of a violent fever.* Luke IV, 38, 39.

(*g*) *Of the ear of Malchus.* Luke XXII, 51.

(*h*) *Of the deaf and dumb.* Matthew IX, 32 to 36.

(*i*) *Of dropsy.* Luke XIV, 4.

(*j*) *Of an unknown disease.* John IV, 47 to 54.

Conclusion: The *natural means* which Jesus *sometimes* used were altogether incapable of producing these cures.

Medical science has no means of *suddenly* curing leprosy of long standing or organic blindness or a withered hand or chronic deafness or dumbness. Certainly no medicine cures persons at *a distance* from it. We admit that medical science can alleviate or cure slight paralysis or a flow of blood or a violent fever or a wounded ear, but only *by protracted methods.* The *manner* of the cures wrought by Jesus must never be lost sight of, for He cured *at once, by a word, by a mere touch, by a command,* and even when the person was *far distant* from Him.[1]

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[1] "Non-Christian writers, close to the time of Christ, affirm the truth of Christ's miracles. Thus, Flavius Josephus in his Antiquities of the Jews (I, 18, n. 3) tells of the preaching, baptism and death of John the Baptist; and the death of James, whom he calls a relation of Jesus. Josephus bears the clearest testimony to Christ Himself in these words: 'There lived at this time a wise man, Jesus, if indeed one ought to call Him a man. For he did miraculous deeds, and was the Master of those who joyfully embraced the truth. He drew to Himself many of the Jews and many also of the Gentiles. This man was Christ, and when Pilate had condemned Him to the cross at the instigation of the chiefs of

105. Miracles Wrought on Substances.

(*a*) *The changing of water into wine.* John II.

(*b*) *The catching of fish.* Twice: Luke V; John XXI.

(*c*) *The finding of the stater.* Matthew XVII, 23 to 26.

(*d*) *Two multiplications of loaves and fishes.* Matthew XIV, XV.

(*e*) *The calming of the tempest by a word.* Matthew VIII.

(*f*) *Walking on the water.* Matthew XIV.

(*g*) *The destruction of the barren fig tree by a word.* Matthew XXI.

(*h*) *The Transfiguration.* Matthew XVII.

106. The Raising of The Dead to Life.

(*a*) *The daughter of Jairus.* Matthew IX.

(*b*) *The son of the widow of Naim.* Luke VII.

(*c*) *Lazarus.* John XI.

107. Expulsions of Demons.

We may note the following with regard to diabolic possession, which is a demoniacal activity exercised internally on the nervous system of man.

The effects are similar to the symptoms of hysteria, but *possession is not hysteria.* This latter is a disease of the nerves, accompanied by a weakening of the sensitive faculties and a sudden increase in their perceptive powers; the person is powerless to move; convulsions and rigidity of the body set in. *Diabolic possession* is recognized by the following characteristics: unknown tongues are spoken and understood; absent things are known; there is extraordinary physical strength; the body is suspended at times in the air; the person conceives a violent hatred towards holy things and persons; and, finally, there is the greatest stubbornness shown. Medical remedies used to cure

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the people, His followers did not cease from loving Him as they had at first begun to do. For after the third day He appeared to them alive, even as the divinely inspired prophets had predicted of Him, and not only this event but others also that were most remarkable. And even to the present day the sect of Christians named after Him does not disappear.' "—Apud **Mazzella**, *lib. cit.*, p. 187.

hysteria produce their effects *very slowly,* but are *altogether useless* in a case of possession.

The following are instances of expulsion of demons by Jesus:

1. In Mark I, 21 to 28, and Luke IV, 31 to 37, we read of this incident: "And there was in their synagogue, a man with an unclean spirit; and he cried out, saying: 'What have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know who thou art, the Holy One of God.' And Jesus threatened him, saying: 'Speak no more, and go out of the man.' And the unclean spirit, tearing him and crying out with a loud voice, went out of him."

2. In Matthew VIII, 28 to 34; Mark V, 1 to 17; Luke VIII, 26 to 39, we read of this incident: A possessed man of wonderful physical strength, menacing the bystanders and travelers, could not be controlled by anyone. The demon confesses that his name is *Legion,* acknowledges that Jesus is the Son of the most high God, and begs to be sent into the swine. Jesus grants this permission, and *at once* the possessed man is cured and the swine hurl themselves into the sea.

3. In Mark, IX, 16 to 29; Matthew XVII, 14 to 20; Luke IX, 39 to 43, we read of this incident: "And one of the multitude, answering, said: 'Master, I have brought my son to thee, having a dumb spirit, who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away; and I spoke to thy disciples to cast him out, and they could not.' . . . And they brought him. And when he had seen him, immediately the spirit troubled him; and, being thrown down upon the ground, he rolled about, foaming. And he asked his father: 'How long time is it since this hath happened unto him?' But he said: 'From his infancy; and oftentimes hath he cast him into the fire and into waters, to destroy him.' . . . Jesus . . . threatened the unclean spirit, saying to him: 'Deaf and dumb spirit, I command thee, go out of him; and enter not any more into him.' And, crying out, and greatly tearing him, he went out of him; and he became as dead, so that many said: 'He is dead.' But Jesus, taking him by the hand, lifted him up, and he arose."

4. In Matthew XV, 21 to 28; Mark VII, 24 to 30, we read that Jesus expelled a demon from the daughter of the Cananean woman, although the daughter was at a distance from Him.

5. The Gospels describe four other expulsions of demons; Mark XVI, 9; Luke VIII, 2; Matthew IX, 32 to 34; Luke XI, 14, 15; Matthew XII, 22, 23; Luke XIII, 11 to 16.

108. These Works Done by Christ Were at Least Physical Marvels.[2] That they were true physical miracles, may be seen from the following considerations:

1. These marvels were not due to natural causes. For

(*a*) When Christ used some natural means in curing the sick, these means were altogether incapable of effecting the cure. Nor can it be said that Christ secretly used natural means, for this would make Him an arch-deceiver, and He was the holiest of persons. Nor can the cures be attributed to hidden natural forces unknown to Christ. For, the cures were many and varied and foreseen and dependent on the activity of Jesus. Again, whatever may be said of hidden forces, we cannot claim that they would restore health instantaneously, and without being applied, and at a distance, and at a mere command. Jesus cured many in these ways.

(*b*) Supposing that the demons are pure spirits superior to men, we must conclude that man has no power to bind them. Yet Jesus commands them.

(*c*) The miracles on substances, as Jesus performed them, are admittedly beyond any human powers. How can a mere word of a mere man calm a tempest at sea?

(*d*) To recall the dead to life is certainly beyond any mere human powers.

2. Nor were these marvels done through any diabolic power, for Christ was the holiest of men and preached and worked against such power. He Himself refuted this charge, as will be

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[2] "According to Justin the Martyr and Tertullian, two of the earliest Christian Apologists, Pilate made an official report of the miracles of Christ to the Roman Emperor. Celsus, an Epicurean philosopher, as Origen says, admitted the truth of Christ's miracles. So too did Porphyrius the Platonist, and Plotinus, and other pagan philosophers of the time."—Apud **Mazzella**, *lib. cit.*, p. 187.

seen below. *Therefore, the only cause of these marvels is God.*[3]

109. Christ Worked These Miracles to Prove His Mission.

(*a*) He testified that all the works which He did, were in confirmation of His mission. John V, 36.

(*b*) He expressly declares that the cures of the paralytic and the man born blind and the resuscitation of Lazarus were divine testimony of His mission. Read Matthew IX, 6; John IX, 2 to 4; XI, 41 to 43.

(*c*) He asserted that the works which He did, were works of the Messias. Read Matthew XI, 3 to 5.

(*d*) He taught that those who attributed His miracles to the devil, sinned against the Holy Ghost. Matthew XII, 32; Mark, III, 28, 29; Luke XII, 10.

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[3] "The circumstances attending the miracles, and especially the manner of operating, must show beyond any doubt that Christ acted with divine powers. Often He simply commanded by a word, as when He restored life to Lazarus already corrupting in death. He simply called out in a loud voice, 'Lazarus, come forth!' and at once Lazarus, bound hand and foot in the burial garments, obeyed the voice of Christ and came out of the tomb alive. Certainly medical skill and nature herself must have means to cure and time in which the means can produce their effects. But Christ, using no visible means at all, often cured the sick instantaneously even after they had been diseased for a long time. And the cure was permanent! Furthermore, Christ cured those who were at a distance from Him, and in these cases it is simply impossible to assign the cure to any natural means. For what cause can possibly have any effect when it is neither physically nor morally present? What medicine could effect a cure when it is far distant from the person cured? . . . Consider, too, the facility with which Christ worked His miracles; the certainty with which the effect was produced by His mere promise or command; the stability of the effect, of health, of life; the result of His miracles. Arnobius cries out: 'Can you point out to us anyone, show us of all the magicians who ever existed, anyone or anything that was even in the thousandth part like the miracles of Christ?' As the Christian philosopher Zachaeus says: 'If an echo is equal to the echoed word; if spray is equal to the wave whence it comes; if darkness is equal to light; then there is no unworthy comparison between the works of God and the works of men. But in God's cures we have only to wait for a command from Him, a nod; in man's works we must face the delay of toil and labor, and even then, ere the cure is felt, it is gone.' "—Apud Mazzella, *lib. cit.,* p. 199.

TEST QUESTIONS

1. Show that, when Christ used natural means in working a miracle, these means were altogether incapable of producing the effect.
2. Explain diabolic possession.
3. Show that the only cause of the marvelous works of Christ is God.
4. Prove that Christ worked His miracles in proof of His mission.

LESSON XXV

THE LIFE OF CHRIST

THE MIRACULOUS DRAUGHT OF FISHES

Notes. Luke IV, 31; V, 1-11.

1. The Lake of Genesareth, called also the Sea of Tiberias and the Sea of Galilee, was fourteen miles long by six miles wide. The shores were beautiful, and here were situated the summer homes of wealthy Jews, Herodians and Romans; indeed, so many Gentiles had settled in this paradise that the Jews referred contemptuously to this ''Galilee of the Gentiles.''
2. Simon Peter was helmsman of the boat, probably its owner, and certainly the leader of the party.
3. By this miracle the fishermen, who understood its marvelous character better than anyone else could, were strengthened in their faith in Jesus and yet were frightened of Him. Who was He who exercised such absolute power over the brute creation? Who were they to be so close to Him? And yet, at the invitation of Our Lord, they left all things and followed Him. It is with such simple, hardy, honest and yet dull-witted instruments that Our Lord will win the world.
4. John became the beloved disciple to whom Christ entrusted His Mother. She lived with John until her death, about fifteen years after the Crucifixion.

DOCTRINE

OBJECTIONS AGAINST CHRIST'S MIRACLES ANSWERED

110. A great many objections to the miracles of Christ are so patently absurd that they are beneath any serious consideration. When a man, after reading the Gospel history, calmly announces that Christ hypnotized the wedding guests at Cana and made them in their hypnotized condition believe that they were drinking fine wine, he is unworthy of notice. Such a statement makes Christ a mere deceiver, a charlatan, a cheap magician doing tricks to win the applause of an audience. Yet some men explain the changing of water into wine, the walking on the water, and the multiplication of loaves and fishes, in this way. They ignore the fact that Christ's miracles were done in the open day before the eyes of the public, who saw them repeated again and again, and who could easily investigate, especially as the miracles were seen by so many of His jealous enemies eagerly on the watch for charges against Him.

111. It is a poor explanation of how the tempest at sea was calmed, to say that Christ secretly poured vegetable oil on the water! Nor is it any more brilliant to claim that Christ and Peter did not walk on the waves but *swam,* a statement which openly contradicts the testimony of eye-witnesses.

112. Someone has ventured the statement that because Christ did not cure all the sick in Palestine, He did not cure any. The argument is this: "If Christ had the power of curing the sick, He would have cured all the sick in Palestine. But He didn't. Therefore He had no power to cure the sick!" This startling argument may be likened to the following: "A man staring at the bread in a bakeshop window has not the power of eating a piece of bread if he does not eat all there is in the window!" A man eats bread for a definite purpose, to satisfy his appetite. Christ cured some sick for a definite purpose, to prove His mission. Instead of being surprised because Christ did not cure all the sick in Palestine, we ought to be surprised because He cured *any in the way* in which He did. Christ offered so many different cures of different diseases and with such explicit reference to His mission, that the proofs which He gave are simply overwhelming. Our learned logician who proposed this objection would not be satisfied even if Christ had cured all the sick in Palestine, for he would then demand that Christ cure all the diseases of the world today and at all times.

113. Some have claimed that those who were cured by Christ of demoniacal possession were merely suffering from hysteria. But even granting that some of the symptoms described were similar to those of hysteria, there are many certain signs of *some being* having possession of the person cured. Some being went into the swine from the man, as is evident from the Gospel account. Therefore, we can say that Christ, by curing the sufferer of demoniacal possession, also cured him of those apparently hysterical actions which the being caused.

114. Others have claimed that Christ was one of the Essenes, a very strict religious sect among the Jews, and that He learned from them many wonderful ways of curing the sick. Unfortunately for this argument, Christ was not an Essene, and the Essenes were not devoted to the study of medicine. Again, Christ is made a deceiver. He appealed to His works as proofs of His mission, thus claiming that the character of those works was supernatural.

115. Some have alleged that Christ used psychotherapy because He demanded faith from the person to be cured. Now, as a matter of historical fact, Christ did not *always* demand faith from the person, as may be seen from many passages, e.g., Mark VIII, 22; Luke VI, 6 to 11, VII, 1 ff. And when He did demand faith, it was a faith in His mission and doctrines, and certainly not the confidence that he could work the cure, as is demanded by those who use auto-suggestion, Christian Science, and other forms of psychotherapy. How can psychotherapy change water into wine, multiply substances like bread and fishes, calm a tempest?

116. Some claim that Lazarus did not die. They say that the words "he stinketh, for he is now of four days," that is, buried for four days and rotting, imply *presumption* of death but do not prove the *fact*. Now, we do not prove the death of Lazarus from the words "he stinketh." We prove it from the testimony of John (XII, 1), where he says: "Jesus, therefore, six days before the pasch, came to Bethania, where Lazarus had been dead whom Jesus raised to life."

And a very interesting proof may be had from the absurdity of any other hypothesis. Being in the tomb, Lazarus was suffering at least from the incurable disease of being wrapped in burial garments and walled up in a sepulcher! And if Lazarus was not dead, we must suppose that Christ was an arch-deceiver, for in John XI, 14, we read: "Then, therefore, Jesus said to them plainly: 'Lazarus is dead.' "

Again, it is the height of absurdity to imagine that the buried and dying Lazarus by some chance or other simply happened to come forth from the tomb when Jesus said, "Lazarus, come forth."

Besides all this, the actions of the Pharisees prove that they realized the tremendous import of this miracle. See John XI, 45 ff.

117. Some claim that the works of Christ could not have been holy works for He cured on the Sabbath, thus violating the law; and, again, by changing the water into wine, He encouraged the wedding guests in drunkenness. But Christ showed the Pharisees that His cures were not violations of the *true* Sabbath, but only violations of a *false* Sabbath hypocritically instituted by the Pharisees. And nowhere in the Gospels is it said that the wedding guests at Cana got drunk. It is possible to drink wine in honoring a bride and groom and not to get drunk. Besides, the main purpose of Christ in working the miracle was not to give good wine to the guests, nor even to relieve the embarrassment of the young couple. He acceded to the request of His Mother and strengthened the faith of His disciples.

118. Some say that because Christ forbade those whom he cured to speak about the matter, therefore He Himself did not consider the miracles as divine testimony of His mission. But Christ, for special reasons that held at that time, forbade the promulgation of the miraculous occurrences *then.* He did not forbid those whom He cured *ever* to spread the wonderful news. And it is hard to see how such extraordinary works could fail to gain great publicity even if the one cured did keep silence for a time; and Christ realized this.

Again, the miracles were signs of divine testimony to the throngs who saw them. Furthermore, Christ Himself appeals to His works as evidences of His divine mission: "If you will not believe me, believe my works."

119. From the fact that Christ rebuked those who asked for a miracle, some have claimed that He did not sanction His miracles as a testimony of His mission. But Christ rebuked those only who *foolishly* demanded a miracle simply to satisfy their curiosity. On the other hand, Christ severely rebukes those who refused to accept His works, and also those who would not believe unless they saw a miracle with their own eyes.

120. A certain writer has said that if Christ had ever worked a single miracle that could be accepted without question, all men would be Christians. Now, this is perfectly absurd. It is one thing to *know* the truth, and quite another to *submit* to it. Men may know the truth of this proposition: "Every rational creature should give God rational worship," and yet not give it.

121. Some claim that Apollonius Tynaeus, Mohammed, and Buddha worked miracles and that these were not signs of a divine revelation. Therefore, they conclude, the miracles of Christ do not prove His divine mission. Now, first of all, the so-called miracles of Apollonius are surprising affairs narrated in a history filled with errors; and, secondly, Mohammed openly denied that he could work a miracle; and, thirdly, the Buddhistic books are legendary and the so-called miracles of Buddha are not only unworthy of God, but would not even be mentioned in polite society.

122. It will be noticed that when men do not accept the miracles of Christ, they accept most ridiculous absurdities in their stead. Any study of Christ, His life, His doctrines, His miracles, and so on, presents us two alternatives; namely, that He was the most subtle and clever impostor that ever appeared on the earth, while, at the same time, remaining the holiest and wisest of men, whose supremely elevating doctrines have influenced unspeakably the whole of human civilization for almost two thousand years; or that He was the Son of God as He claimed to be and proved by His wonderful works.

TEST QUESTIONS

1. **Answer this objection: Christ did not cure all the sick in Palestine; therefore, he did not cure any.**

2. Answer this objection: Christ and Peter did not walk on the water; they swam.
3. Answer this objection: Christ did not cure anyone of demoniacal possession, but these people were suffering merely from hysteria.
4. Answer this objection: Christ used psychotherapy, because He demanded faith from the person cured.
5. Answer this objection: Lazarus was not dead, because the words "he stinketh" only imply death, but do not prove the fact.
6. Show that any hypothesis other than the one that Lazarus was dead is absurd.
7. Answer this objection: Christ's miracles were not holy works because He violated the Sabbath.
8. Answer this objection: Christ's miracle at Cana was not holy, because He encouraged drunkenness.
9. Answer this objection: Christ Himself did not consider His miracles as testimony to His mission, for He forbade them to be talked about.
10. Answer this objection: Christ rebuked those who asked for a miracle, and therefore He did not sanction miracles as testimony to His mission.
11. Answer this objection: If Christ ever worked a real miracle, everyone would be a Christian.

LESSON XXVI

THE LIFE OF CHRIST

THE DEMONIAC

Notes. Luke IV, 31-37; Mark I, 21-28.

1. The man was possessed by an unclean spirit, i.e., one that resided in his body and incited him to impure actions. Possession means a physical inhabitation of an evil spirit in a human body; and it is a fact of history that many persons, even holy persons, have, by the permission of God, been possessed by the evil spirit in order that the wickedness of the devil might be more evident to men and their faith in God strengthened.
2. The cry of the spirit is an acknowledgment that Jesus is the Messias.
3. Jesus simply commands the evil spirit and frustrates his efforts to harm the man.
4. In the history of spiritism there are rather well authenticated examples of possession by evil spirits.

DOCTRINE

IN PROOF OF HIS MISSION CHRIST, AS HE HAD FORETOLD, ROSE FROM THE DEAD

123. "Resurrection" means the "reunion of a definite human soul with the very same body which it had vitalized before death."

124. Christ Foretold His Resurrection.

In Matthew XVI, 21, we read: "From that time Jesus began to show his disciples that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again."

Read also: Matthew XVII, 9; XX, 19; XXVII, 63, 64.

125. Christ Died.

First proof: In Matthew XXVII, 50, we read: "And Jesus, again crying with a loud voice, yielded up the ghost."

Read also: Mark XV, 37; Luke XXIII, 46; John XIX, 30; Acts II, 23; XIII, 28 to 30.

Testimony of His death was given by the *soldiers,* who did not break the legs of Jesus because He was already dead; by the *centurion* who had been sent to investigate the death of Jesus and satisfied both himself and Pilate of that fact; by the action of the *soldier who thrust a lance* through the side of Jesus. Read: Mark XV, 44; John XIX, 33, 34; XX, 27.

Second proof: If Christ did not die, we must suppose the following absurdities:

(*a*) That He was a deceiver.

(*b*) That a dying man, after removing a heavy stone from the tomb into which he had been placed, and on the third day after he had been buried alive, and after enduring the most horrible suffering both before he was crucified and while he was on the cross, and with his side pierced by a soldier's lance, was suddenly able to walk to Emmaus, a distance of about four miles from Jerusalem, return to Jerusalem the same day, and during the space of forty days to go frequently from Jerusalem to distant Galilee and back again to the Holy City!

(*c*) That this physically worn-out deceiver inspired the doubting Apostles with an unconquerable faith.

(*d*) That after being venerated by angels of God, He entered rooms in a miraculous manner, and finally was seen to ascend into the clouds of heaven.

126. Christ Rose from the Dead.

We have in proof of this the testimony of eye-witnesses or those who had their information directly from eye-witnesses.

Matthew and John have given their testimony in writing.

Peter and John gave testimony by word of mouth.

Luke narrates what he had heard from *Paul* and *others who had seen the risen Christ.*

Mark in his narration tells what he heard from *Peter;* and this, *Peter himself approved.*

Paul was an eye-witness of the risen Christ as he himself narrates.

127. These Witnesses Were Sincere.

They left all things for Christ; it was extremely difficult to convince them that Christ had risen; in giving their testimony of the Resurrection, they knew that they were bringing upon themselves every kind of opprobrium and death itself. *They had no motive for deceiving.* What reward, in eternity, could they expect as the outcome of a successful deception? *They could not have deceived.* For, on Pentecost, not two months after Christ had been crucified and buried, they publicly preached the truth of the Resurrection to the very people of Jerusalem. Their statements could easily have been investigated, and proved false, by the enemies of Christ, who understood perfectly what would be the result of the Apostles' preaching.

128. These Witnesses Could Investigate the Resurrection.

For, Jesus is described as appearing not only to women but to men; not to one or two persons but to many; not once but frequently; not on one day but for forty days; not at the same hour but at different hours; not always in the same place and under the same circumstances but in different places and under different circumstances; not at a distance but close at hand; He is not only seen, but He speaks, eats, shows His wounds, inviting and permitting the incredulous to touch and feel them; affirming emphatically and proving that He is the Christ, the very same who was crucified.

129. These Witnesses Actually Did Investigate the Resurrection.

First of all, the witnesses were stubbornly sceptical and only after many proofs were they forced to admit that Christ had truly risen from the dead. For

1. The women went to the sepulcher *in order to anoint the body* of Jesus.

2. Magdalen was so *overcome by grief* when the sepulcher was found empty, that she did not at once recognize the Master whom she loved so much.

3. Cleophas and the unnamed disciple *did not believe* the

testimony of the women, and had given up their hope that Jesus was the Messias.

4. The Apostles *did not believe* the women.

5. When Christ appeared to them, they thought He was a *spirit.*

6. Thomas and others *persisted in rejecting all testimony* and remained in stubborn doubt.

7. The women and Peter and John *examined the empty sepulcher.*

8. Jesus was *forced to prove* that He had arisen.

9. The witnesses *clearly distinguish* between their *mental states* and the *objective appearances* of Christ.

130. The final judgment of the witnesses is the **only one** that squares with the narrated facts.

A. It is beyond any cavil that *some material being* appeared to the witnesses. For

1. The witnesses were *not disposed to visions,* especially *at that time,* when they were very much afraid after the crucifixion, and felt that the death of Christ had robbed them of any hope that He was the Messias. Even when Christ appeared to them, they persisted in doubting.

2. The witnesses clearly distinguish between their *internal* experiences and *external* happenings.

3. The witnesses were *many,* and although placed in *different* circumstances of time, place, etc., they *knew* and *really* demanded that their judgment should rest on the *report of the senses* of sight, hearing and touch.

4. The apparitions of Christ ceased suddenly, but the witnesses held to their unconquerable faith that He had risen from the dead.

B. *That material being* which appeared to the witnesses *was Jesus of Nazareth, truly risen from the dead.*

That being was either the materialized soul of Christ; or some material apparition physically evoked; or the devil in human form; or the Risen Jesus Himself.

It was not the materialized soul of Christ. If it were, then Christ lied. See Luke XXIV, 39.

It was not a material apparition physically evoked. For, it was not evoked, but appeared suddenly and unexpectedly and voluntarily. When it first appeared, it was not immediately recognized, and to prove that it was not a spirit, a ghost, it ate food, etc.

It was not the devil clothed in human form. If it were, then the devil is approving his own enemy by preternatural means, and this with the permission of God, and in a vital religious doctrine of the utmost importance, and without any sign that the devil is acting. This is impossible. Therefore, the being was the Risen Christ.

TEST QUESTIONS

1. Define Resurrection.
2. Prove that Christ foretold His resurrection.
3. Prove that Christ died.
4. What absurdities must be admitted by one who denies that Christ died?
5. Prove that Christ rose from the dead.
6. Prove that the One who appeared to the witnesses was Jesus.

LESSON XXVII

THE LIFE OF CHRIST

JESUS EFFECTS MANY MIRACULOUS CURES

Notes. Luke IV, 38-44.

1. Our Lord's kindness is shown in the way in which He acceded to the requests of Peter and others to heal the sick woman.
2. The gratitude of the old mother is shown by her actions in serving Our Lord and His disciples, an evident way open to all who have received benefits of any sort from Christ.
3. In the account of the many miraculous cures of the sick, we have a charming and vivid picture of the kindly Christ. The house of Simon was besieged by the whole town when the people heard that Our Lord was there, and He goes about in the crowd "laying His hands on every one" of the sick and healing them. Notice how the Gospel narrative clearly distinguishes between those that were sick and those that were possessed. Because their confession of His divinity was useless and inopportune, Christ bids the devils to be silent.
4. Jesus here expressly says that He has come to preach the Kingdom of God, and implies that His miracles are worked as a divine testimony of that mission.

DOCTRINE

CHRIST ROSE FROM THE DEAD TO PROVE HIS MISSION

131. Christ expressly says that He can lay aside His life and take it up again, and that He has received from His Father the command to lay down His life in order that He might take it up again. (See John X, 18.) He suffered death because He made Himself the Son of God. (Matthew XXVI, 63-66; John XIX, 7.) Therefore the Resurrection itself shows that Christ was the Son of God who laid down His life as His Father commanded and resumed it again.

132. In Matthew XII, 38-41, we read: "Then some of the scribes and Pharisees answered him, saying: 'Master, we would see a sign from thee.' Who, answering, said to them: 'An evil and adulterous generation seeketh a sign: and a sign shall not be given it but the sign of Jonas the prophet. For, as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights. The men of Ninive shall rise in judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonas. And behold a greater than Jonas here.' "

In this passage we note that:

(*a*) The sign of Jonas was not the preaching of penance nor the reproof of an adulterous generation. Jesus promised a *future* sign by which the scribes and Pharisees could be converted and accept the truth.

(*b*) The sign of Jonas was the sign which corresponded to Jonas being in the whale's belly three days and three nights; this sign is the death and resurrection of Christ: for, as Jonas after three days came forth alive from the whale's belly, so Christ after three days would come forth alive from the heart of the earth.

133. In John II, 18 to 22, we read: "The Jews therefore answered and said to him: 'What sign dost thou show unto us, seeing thou dost these things?' Jesus answered and said to them: 'Destroy this temple, and in three days I will raise it up.'

"The Jews then said: 'Six and forty years was this temple in building, and wilt thou raise it up in three days?' But he spoke of the temple of his body. When, therefore, he was risen again from the dead, his disciples remembered that he had said this, and they believed the scripture and the word that Jesus had said."

Now here we should notice that:

The temple to be destroyed to which Jesus referred was not the Temple of Jerusalem. If it were, He himself would have offered an altogether futile sign. Nor was it the Jewish religion. For, Jesus had no wish to restore the Jewish religion.

Nor was the temple to be restored the Christian religion; for, it would be absurd to call this religion the temple of the Jews.

The temple therefore is, as John says, the body of Jesus.

NOTE ON THE ORDER OF THE APPARITIONS

The witnesses of the Resurrection do not give clearly the chronological order of the apparitions, but the following arrangement may be offered as being probable.

134. The Apparitions to the Holy Women:

1. Mary Magdalen, accompanied by the other women, arrived at the tomb.
2. When Magdalen saw that the stone was removed, she went back for Peter and John.
3. The other women, having remained, entered the tomb and beheld the angels.
4. The women returned to the Apostles and narrated what had occurred, speaking to no one on the way. The Apostles did not believe the women's story.
5. When Peter and John heard from Magdalen that the stone was removed, they hurried to the sepulcher and found it empty.
6. Magdalen returned, saw the angels and Jesus, and announced the Resurrection to the disciples, who did not believe her.
7. Finally, the other women hurried back to the sepulcher and saw Jesus. Read Luke XXIV, 11.

135. The Apparitions to the Men:

1. Jesus appeared to Peter.
2. Jesus appeared to Cleophas and the other disciples, and they announced the Resurrection to the disciples but were not believed. Mark XVI, 13.
3. While Thomas was absent, Jesus appeared to the disciples: but when they told Thomas, he would not believe.
4. Jesus appeared to Thomas and the other disciples.

5. Jesus appeared to seven disciples on the shore of the Lake of Galilee.

6. Jesus appeared to the disciples on the mountain as He had announced to them. Matthew XXVIII, 16 to 20.

7. Jesus appeared to more than five hundred gathered together.

8. Jesus appeared to James.

9. Jesus appeared to the disciples in Jerusalem.

10. While the disciples were gathered together on Mount Olivet, Jesus in their presence ascended into heaven.

11. Jesus appeared to Paul.

TEST QUESTIONS

1. Show how the Resurrection itself proves that Christ was the Son of God.
2. What was the sign of Jonas the prophet?
3. What was the temple to which Jesus referred when He said, "Destroy this temple, and in three days I will raise it up?"
4. Give a probable chronological order of the apparitions.

LESSON XXVIII

THE LIFE OF CHRIST

THE LEPER

Notes. Luke V, 12-16; Mark I, 40-45; Matthew VIII, 2-4.

1. The leper was unclean and could associate with no one but lepers. They lived outside the city walls.
2. Luke, who was a physician, notices from the symptoms that this man was incurable, "full of leprosy."
3. The leper's faith in Jesus is remarkable. He adores Christ, humbles himself before Him and then confesses to His omnipotence: "If thou wilt, thou canst make me clean," i.e., "You have only to will a thing and it is done."
4. Our Lord cures instantly by an act of His will and a touch; His answer to the poor leper's prayer is in exact parallel to the request: "I will, be thou made clean."
5. Our Lord commands the leper to fulfill the law of Moses concerning lepers in order that the priests might learn that Jesus gave that law respect, and probably, too, that the priests might come to have faith in Him when they learnt of the extraordinary nature of the cure.
6. Our Lord commands the man to be silent in order not to stir up inopportune opposition. His time had not yet come.
7. The poor leper, through a mistaken motive of gratitude, "blazed the miracle abroad," with the result Our Lord had foreseen, great excitement, a sensation, and Our Lord withdraws to the desert. If we do not obey Christ's commands, we frustrate His provident designs towards ourselves and others.

DOCTRINE

OBJECTIONS AGAINST THE RESURRECTION ANSWERED

136. It has been urged that the crucifixion of Christ does not necessarily prove His death, and in support of this claim the argument is advanced that as a matter of historical fact in a certain instance given by Josephus, one of three crucified

men was taken down from the cross alive. But we do not prove the death of Christ from the mere fact that He was crucified. We have definite evidence from eye-witnesses, both friends and enemies alike, that Christ died on the cross. And certainly the conclusion that because a man did not die on the cross, therefore neither did Christ, is far from logical. We may as well say that because one of the three men was taken down from the cross alive, so were the other two.

137. Pilate, as we read in Mark XV, 44, was surprised that Christ had died so soon. From this fact some have argued that Christ did not die. But Pilate sent the centurion to investigate and, on hearing the officer's report, accepted the fact of Christ's death.

138. Some say that since, according to medical testimony, the only certain sign of death is the corruption of the body, and since Christ's body did not corrupt, we have no certain sign of His death.

But the corruption of the body is not the only sign of death in the case of men who have been executed, nor in the case of one who has been at least mortally wounded by the thrust of a soldier's lance. Why argue from the fact that Christ's body had not corrupted? Where is this stated? In Acts II, 31; XIII, 35. The objector, then, accepts this testimony as true. Why, then, does he reject the testimony of the documents witnessing in many ways and by many different persons, friends and foes alike, that Christ died? Did not the Jewish high priests admit Christ's death when they hurried to Pilate and said that they remembered how "that seducer said when he was alive, that in three days I will rise again?" Is it at all possible that the Jewish priests would not have made sure of Christ's death?

139. The following objection has been put forward. A Hindu fakir was buried alive for some days. When taken up again, he recovered his strength. So it was with Christ. Now, first, this conclusion is poor logic. What right has anyone to say that if a Hindu fakir did this, therefore Christ did it? Besides, the fakir preserved his life by trickery, as experts who have investigated these cases show. Again, the fakir *was known to be alive* when he was buried; but Christ was *certainly known to be dead,* as we have proved from many testimonies.

140. Another argument advanced is this: Christ forbade Mary Magdalen to touch Him. Why? Because, they say, coming from the tomb alive, Christ was in a very weak physical condition and could not endure the pressure of a human hand without great agony. Unfortunately for the argument, we read in Matthew XXVIII, 9, that Christ allowed the other women to touch Him, and even invited the touch of His Apostles on the evening of that same day. See John XX, 20.

141. Some urge that when Christ was on the cross, He did not die, nor was He even near death, because He cried out with a loud voice, and from His side blood and water flowed. But whence does the objector know that Christ cried out with a loud voice? From the same documents which he openly contradicts when they assert positively and on the testimony of eye-witnesses that Christ died. "And crying with a loud voice *He gave up the ghost.*" Why take one part and leave the other? Does not this prove that the mind of the objector is made up and that he is simply seeking to bolster a theory he has formed? But his argument itself is fallacious. Loud cries do accompany death. Indeed, it frequently happens that a dying person shows wonderful vitality just before the collapse. The flow of blood and water from the side is also a natural phenomenon, even if we leave out of consideration the supernatural.

142. The guards at the sepulcher reported that they fell asleep, and that, while they were asleep, the disciples came and removed the body. Matthew says that the soldiers were bribed by the Jewish priests to make this statement. But there are absurdities in the statement itself. Imagine these soldiers being questioned by a sharp district attorney. "Were you asleep?" "Yes, sir." "During your sleep the disciples came and took away the body? Is that right?" "Yes, sir; that's right." "How do you know it was the disciples if you were asleep?

Heh? Quick, answer me that? You say the disciples did it? How do you recognize disciples in your asleep? Do you know Peter, and Matthew, and the others? Could you pick them out from a crowd? No. Well, how could you recognize them when you were snoring?'' And so it would go on, the net enveloping the bribed soldiers.

143. Nor is the fact at all possible. For the disciples, frightened, disunited, hopeless, now that their Leader had died and been buried, could not have suddenly united, overcome military guards put at the tomb for this express purpose, namely, to guard it from the disciples, steal away the body, and then at the risk of their lives, preach a fraud. If, on the other hand, they had united and gone to the Jewish priests and denounced Christ as an impostor, who had said He would arise and did not, they would have been richly rewarded. But instead of doing this, they preached the Resurrection in Jerusalem itself, where it could have been easily investigated, and converted three thousand Jews to the same belief; and in a few years the converts could be numbered by millions. St. Augustine says that if the Resurrection had not been an established fact, the conversion of the world to believe in it by a few Galilean fishermen, would have been as great a miracle as the Resurrection itself.

144. Against the apparitions of Christ, it has been urged that the witnesses to the Resurrection were in an abnormal state, full of fear, and actually stating that they thought they saw a ghost.[1] But, the witnesses, no matter how much they were afraid, certainly used their senses in touching, hearing and seeing Christ when He removed their doubts by inviting such actions, even going so far as to eat what they handed Him and then giving back some morsels, showing, if they wished to investigate, that the food had been unchanged. In this objection, it is supposed that Christ deliberately deceived the witnesses, for it is Christ who says: "See my hands and feet, that it is I myself; handle and see; for a spirit hath no flesh and bones as you see me to have." Luke XXIV, 38 ff.

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[1] "Among rationalistic theories there are only two which I need mention, the only ones to which, even at first sight, any semblance of probability could attach: the vision theory, in which desire and expectation lead up to imaginary appearances; and the swoon theory, in which Christ is supposed to have fainted upon the cross, not really to have died at all. But neither theory will bear serious examination. Not the former; for the disciples, assuredly, had no hope of a resurrection; they even refused at first to believe it had occurred. So little did they expect to see the Christ, that repeatedly they failed to recognize Him. Sane men do not talk with visions, walk with them, eat with them, handle them. Two, a dozen, five hundred do not see the same imaginary vision at the same time. Nor does a vision roll away a great stone from the entrance

145. Against the fact that Christ arose to prove His mission, it is argued that if He did this, He would have shown Himself to all men. Yes, either immediately or mediately, that is, by appearing to some Himself, and to others by the testimony of these eye-witnesses. After giving abundant proofs of the Resurrection by appearing to many, even to five hundred at once, and during the space of forty days, are we to demand that Christ should remain on the earth and appear to each and every individual? And, in such a case, would the individual believe? Why, Christ Himself said in the parable of Dives and Lazarus that some men would not believe even if one came to them from the dead. Would not men of today say that they saw a ghost and suspect some trickery? It is absurd to imagine that Christ

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to a tomb, or remove a dead body and leave the tomb empty. Not the latter, or swoon theory; for every one of those concerned in Christ's Passion was persuaded of His death, the centurion, the soldiers, Pilate, His enemies and His friends. So too were Joseph and Nicodemus, who embalmed the body, and the Jews, who set a guard over it. And, if we suppose Christ to have swooned upon the cross, to have been laid unconscious in the tomb, are we to believe that, on coming to, unaided, He rolled away the great stone, and escaped the soldier guard, and wandered about the garden of the sepulcher? Then, in the early afternoon of the same day, this man, extenuated by the agony, the scourging, the way of the cross, with pierced hands and feet and side, after long hours of torture on the uplifted wood, journeys on foot to Emmaus and back to Jerusalem again? And He enters into the supper-room through closed doors; and He appears and disappears at will; and after forty days He ascends into Heaven; And He is an impostor all the while, who deceives His disciples, and sends them forth, or permits them to go forth, to preach a lie, as the foundation of a religion of holiness."—P. Finlay, S.J., *The Church of Christ*, p. 58.

would force our intellectual assent against our wills. He gives sufficient and abundant evidence. Free man has the terrible responsibility of weighing that evidence and accepting what it proves.

146. It is argued that the sign of Jonas was not the resurrection of Christ, for Christ was not in the heart of the earth three days and three nights. But we must compute the time according to the usual Jewish method of that period. The expression "three days and three nights" means parts of three days. In Matthew XVI, 21, we read that Christ foretold His death and that *on the third day* He would rise again. For those who wish more evidence the following references are given: I Kings XXX, 12, 13; Tobias III, 10, 12; Esther IV, 16; V, 1; Matthew XII, 38 to 40; XX, 19; XXVI, 63, 64; Mark X, 34; Luke IX, 22; XVIII, 33; XXIV, 7, 46; John II, 19.

147. It is argued that the Evangelists contradict each other

1. As to the *time* of the women going to the sepulcher;
2. In giving the *names* of the women.

Matthew says (XXVIII): "And in the end of the Sabbath *when it began to dawn* towards the first day of the week, came *Mary Magdalen* and the *other Mary* to see the sepulcher."

Mark says (XVI): "And when the *Sabbath was past, Mary Magdalen* and *Mary,* the mother of James, and *Salome,* bought sweet spices, that coming they might anoint Jesus. And *very early* in the morning, the first day of the week, they come to the sepulcher, *the sun being now risen.*"

Luke says (XXIV): "And on the first day of the week, *very early* in the morning, *they* [the women] came to the sepulcher."

John says (XX): "And on the first day of the week, *Mary Magdalen* cometh *early, when it was yet dark,* unto the sepulcher."

148. The Time in the Four Accounts.

Matthew: "The end of the Sabbath when it began to dawn."

Mark: "When the Sabbath was past, very early in the morning, the sun being now risen."

Luke: "Very early in the morning."

John: "Early, when it was yet dark."

Evidently all these accounts refer to *the dawn* and its progress from darkness to brightness. The time is clearly designated by the four writers, the dawn. Are we to demand that each writer say: "At the exact minute of 5.34 A.M. the tomb was found empty?" If they did this, should we not suspect a conspiracy? The accidental divergences in the accounts are proofs of the independence of the writers from each other and also of their sincere witness to the truth.

149. The Persons Named in the Four Accounts.

Matthew names: "Mary Magdalen and the other Mary."

Mark names: "Magdalen; Mary, the mother of James; Salome."

Luke names: "they" i.e., the women.

John names: "Mary Magdalen."

Therefore none of the Evangelists gives a complete list of the names, and John implies (XX, 2) that Mary Magdalen was not alone.

150. It is argued that Luke and Mark contradict each other, because Luke says the women prepared spices on the day of the crucifixion, and Mark says that they bought spices after the Sabbath was past. But cannot these statements be true together? Is it not possible to prepare some spices on Friday and buy new supplies on a day following?

151. A certain gentleman fancies that he has discovered many contradictions in the accounts:

In Mark, Joseph of Arimathea is a noble counselor.

In Matthew, Joseph is a disciple of Christ.

In John, Joseph is a disciple of Christ in secret.

But cannot a noble counselor be at the same time a disciple of Christ, and that in secret?

152. But, continues the gentleman:

John says that Joseph anointed Christ's body.

Mark omits this fact and says the women prepared to anoint the body. Now, the gentleman argues, if Joseph had already anointed the body, the women would not have prepared the spices.

But Mark does not deny that Joseph anointed the body of Christ, nor is it strange that the women should wish to anoint the body a second time, especially as Christ had been buried hastily because of the eve of the Sabbath. The women simply wished to complete the holy work done swiftly by Joseph.

153. But this gentleman is not satisfied. He urges this difficulty:

Mark says that Joseph alone buried Christ.

John says that Joseph and Nicodemus buried Christ.

Now, it is only the objector who adds the word *alone*. Joseph is named by Mark as the leader in the burial, the one who asked the body from Pilate and received it.

154. The gentleman, however, being persistent, still urges: But Mark says that the body of Christ was wrapped only in fine linen, and that the women intended to anoint the body of Christ.

John says that the body of Christ was wrapped in linen and spices, and the women are not mentioned.

Again it is only the objector who adds the word *only* to Mark's account, and absolutely nothing can be concluded from the fact that John does not mention the women. The silence of John on this point does not contradict Mark's definite statement.

155. But the gentleman simply must find some contradiction. He says:

John gives the reason why Joseph buried Christ in his own tomb. Mark is silent on this point.

But again the silence of Mark does not contradict the statement of John. Contradictory statements, by the way, are a pair of statements one of which affirms, and the other of which denies, the very same thing at the very same time. No such contradiction can be found in the accounts of the Resurrection;

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and even granting that one could be found, the contradictions would wage about some detail of time or person or action *accompanying* the Resurrection. The great fact that Christ rose from the dead would not be touched.

TEST QUESTIONS

1. Answer this objection: The crucifixion does not prove the death of Christ.
2. Answer this objection: Christ did not die, because Pilate was surprised that He had died so soon.
3. Answer this objection: Corruption is the only certain sign of death; but Christ's body did not corrupt.
4. Answer this objection: A Hindu fakir was buried alive for some days; so was Christ.
5. Answer this objection: Christ did not die, because when He came from the tomb He was so weak that He forbade Mary Magdalen even to touch Him.
6. Answer this objection: Christ did not die on the cross, because He cried out in a loud voice, and water and blood came from His side.
7. Answer this objection: The guards said that when they were asleep, the disciples removed the Body of Christ.
8. Show how impossible it was for the disciples to remove the Body.
9. Answer this objection: The witnesses were in an abnormal state and actually thought that they saw a ghost.
10. Answer this objection: If Christ rose from the dead to prove His mission, He would have shown Himself to all men.
11. Answer this objection: Christ was not in the earth three days and three nights, and hence the sign of Jonas was not the Resurrection.
12. Show that there are no contradictions with regard to the time of going to the sepulcher and the names of the women.

LESSON XXIX

THE LIFE OF CHRIST

THE MAN WITH THE PALSY

Notes. Luke V, 17-26; Mark II, 1-12; Matthew IX, 1-12.

1. The Pharisees and the doctors of the law were there on an official inquiry into Our Lord's doctrine.
2. ''Bed'' means a litter like a hospital stretcher. It was made probably from sheepskin and let down through the roof by means of ropes. The four bearers were believers in Our Lord and certainly most charitable to their sick friend, since Our Lord, ''seeing their faith,'' finally cured him.
3. Our Lord seizes this occasion to reveal Himself to the people and especially to the Pharisees as the Messias, the Son of God, and God Himself, who alone has the power to forgive sin.
4. In proof of His power to forgive sins, Our Lord works the visible miracle on the body of the sick man. It is as easy for Him to forgive sins as to work that visible miracle. Here before the eyes of the people and the Pharisees is the proof that He has power to heal the sick; and the only logical deduction that could be drawn by any right-minded observer, is that the man's sins are also forgiven.
5. The man took up his bed, i.e., he folded up the sheepskin.
6. The people were converted, but the Pharisees still persisted in their stubborn unbelief. Miracles worked in the light of day before multitudes, before their very eyes, had no other effect on them than to make them accuse Jesus of blasphemy.
7. This incident prepares us for the moment when Our Lord gave the power to His Apostles to forgive sins; and we should not imitate the Pharisees in their unbelief in Christ by feeling that our sins are not forgiven when we have done all that is required of us and received absolution.

DOCTRINE

THE TESTIMONY OF CHRISTIANITY TO THE DIVINITY OF CHRIST

156. We shall consider this testimony under various heads: first, the miracles worked in favor of the Apostles and by them;

second, the testimony of the Church in the Apostolic Age; third, the testimony of the Church from the Apostolic Age to the Council of Nicaea; fourth, the testimony of the martyrs; and, fifth, the testimony from the marvelous spread of the Christian religion. It may be noted that these arguments, while sufficiently convincing, are not only not necessary after the arguments that have gone before, but are, in themselves and when taken alone, not as conclusive as, v.g., the Resurrection. Their cumulative effect is, however, very striking and well worthy of consideration.

157. **The Miracles of the Apostles.** Some miracles were worked upon the Apostles. In Acts II, 1 to 41, we read: "And when the days of the Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and they began to speak in divers tongues, according as the Holy Ghost gave them to speak. . . . The multitude came together and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying: 'Behold, are not all these that speak, Galileans? And how have we heard, every man our own tongue wherein we were born?' . . . They therefore that received his word were baptized: and there were added in that day about three thousand souls." See X, 46.

158. In Acts V, 18 to 23, we read how the Apostles were freed from a well-guarded prison. In Acts XII, 3 to 11, we read that Peter had been cast into prison, bound with chains, and put under the care of two guards, and yet an angel freed him. In Acts IX there is a dramatic description of the conversion of Paul, his blindness, and the restoration of his sight at the prayer of Ananias. In Acts XIV, 18 to 20, we read that Paul was stoned and left by the Jews for dead, and yet he arose and entered the city, and the next day set out with Barnabas for

Derbe. In Acts XVI, 25, 26, we read of Paul's miraculous escape from prison.

159. A great many miracles were worked through the instrumentality of the Apostles. As it would take too long to examine the details, only the references are given here. But it is strongly urged that each miracle be read, and natural and demoniacal causes excluded, thus leaving God as the principal cause of these wonders.

(*a*) *Cures:* Acts III, 2 to 8; IX, 32 to 34; XIV, 7 to 10; XXVIII, 5, 8; V, 14 to 16; XIX, 11 to 16.

(*b*) *Punishments:* Acts V, 1 to 10; XIII, 8 to 11.

(*c*) *Expulsions of demons:* Acts XVI, 16 to 18; XIX, 11 to 16.

(*d*) *Raising of the dead to life:* Acts IX, 36 to 41; XX, 9 to 12.

(*e*) *The miracles were in confirmation* of the preaching of the Apostles: Acts III, 2 to 8; IX, 32 to 34.

TEST QUESTIONS

1. Show that the arguments from the testimony of Christianity to the divinity of Christ are not necessarily conclusive although convincing.
2. Why are they presented at all?
3. What was the miracle of Pentecost?
4. Describe St. Peter's escape from prison.
5. Describe the conversion of St. Paul.
6. Describe one cure worked through the instrumentality of the Apostles.
7. Describe the resuscitation of a dead person brought about by an Apostle.
8. Show that the miracles worked through the instrumentality of the Apostles were in confirmation of the divinity of Christ.

LESSON XXX

THE LIFE OF CHRIST

JESUS CALLS MATTHEW

Notes. Matthew IX, 9-13; Luke V, 27-39; Mark II, 13-22.

1. Our Lord changed Matthew's original name of Levi to Matthew, which means "Gift of God."
2. The publicans were the tax-gatherers and were hated by the Jews, who considered them as traitors, avaricious tools of the Romans.
3. When Our Lord looked at Matthew and spoke only the words "Follow me," the man of money and pleasure, the branded sinner among his countrymen, arose at once, left all things and became an Apostle.
4. Matthew gave the banquet in farewell to his old life and in joy at his new. The publicans gathered in large numbers, attracted by Christ, and feeling honored that one of their number had been singled out for intimate companionship with this great Rabbi who proclaimed Himself the Messias.
5. The Scribes and Pharisees were certainly not invited guests, for such an invitation would neither be tendered nor received by these holy ones of Israel. They came to spy, and talked with the disciples of Christ because they were afraid of the Master.
6. The Scribes and Pharisees were the sickest of men because of their pride in their own righteousness. The publicans humbled themselves before Christ the great Physician, who will be merciful to repentant sinners.
7. When the Messias, whom John had called the Bridegroom, has come, there is reason for joy; later when the Messias is rejected, suffers and dies and the Apostles are persecuted for being His disciples, there will be mourning. From this passage it seems clear that some of the Baptist's disciples did not follow after Our Lord, but rather were seeking a compromise between His doctrine and that of the Baptist and that of the Pharisees.
8. By the similitudes Jesus shows the impossibility of any compromise. New cloth shrinks when wet, and if sewed on an old garment will draw and tear the more; goat-skin bottles after long usage become rotten and frail, and if new wine, still fermenting, was placed in them, they burst under the pressure.
9. Our Lord tells the Pharisees that it will be hard for them to accept His doctrines because they are set and stubborn in their old ways like men who say that the old wine is good enough for them.

DOCTRINE

THE TESTIMONY OF THE APOSTOLIC AGE

160. The Apostolic Age extends from Pentecost to the death of John, about 110 A.D. The Church of this period is called the Infant Church, and the testimony which it gives to the divinity of Christ and His mission is summarized here under the following heads:

The Apostles preached that Christ, whom God had raised from the dead, is greater than David; He is the universal and necessary mediator in whom alone is salvation; He is the judge of the living and the dead; the searcher of hearts; the true Son of God; the author of life and the Lord of all.

Read: Acts IV, 10, 11, 12; II, 29, 34; X, 42; XVII, 31; I, 24; IX, 20; III, 15; X, 36.

161. The name "Lord," *Kurios* (the Greek word for Lord), is used by the early Christians to signify Christ and His divinity, and to distinguish Him from God the Father.

162. The Salutations in the letters of the Apostles show that they spoke of God and Christ in the same sense of true God. Because the letters are not printed in this volume, we give a few quotations here.

"James, the servant of God, and of our Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." James, I, 1.

"Peter, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect, according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied." 1 Peter I, 1, 2.

Paul ends the second letter to the Corinthians with these words: "The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen." 2 Cor. XIII, 13.

"Simon Peter, servant and apostle of Jesus Christ, to them that have obtained equal faith with us in the justice of our God and Saviour Jesus Christ, grace to you and peace be accomplished in the knowledge of God and of Christ Jesus our Lord." 2 Peter I, 1, 2.

"Jude, the servant of Jesus Christ, and brother of James: to them that are beloved in God the Father, and preserved in Jesus Christ, and called. Mercy unto you, and peace, and charity be fulfilled." Jude, I.

John says in his first letter: "That which we have seen and have heard, we declare unto you, that you may also have fellowship with us, and our fellowship may be with the Father, and with his Son Jesus Christ." I John, 1, 3.

In the second letter John says: "Grace be with you, mercy and peace from God the Father, and from Christ Jesus the Son of the Father, in truth and charity." 2 John 3.

163. The emphatic teaching of St. Paul in his fourteen letters may be summarized thus: Christ is the Messias, Lord, God; the principal cause of all spiritual life; God and Redeemer; the image of the invisible God; Creator; universal Ruler; the true Son of God the Father; angels adore Him as very God, immutable Creator, sitting at the right hand of God the Father.

164. The emphatic testimony of St. John in the first part of his prologue (I, 1 to 5), to the Gospel account may be put this way: "The Word existing from the beginning, was distinct from the Father, yet of the very same nature as the Father, creator, and having divine life. But, the Word was Jesus Christ. Therefore Jesus Christ is God." Read that wonderful prologue, which is read ordinarily as the last gospel in the Mass.

John's prologue from verse 5 to 18, may be put in this form: "The Word of God, which lived among us in visible form, whose glory is the glory of God, is the only-begotten Son of God, full of grace and truth, and this Word is Jesus Christ of Nazareth."

See also the beautiful ending of Chapter XX, 28, 30, where John says, after describing how Thomas cried out "My Lord and my God": "Jesus saith to him: 'Because thou hast seen me, Thomas, thou hast believed; blessed are they that have not seen, and have believed.' Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ the Son of God: and that, believing, you may have life in his name."

Read also the beautiful testimonies given by John in his letters, e.g., I John I, 1 to 11; II, 23; IV, 2 to 15; V, 11 to 20; 2 John 3, 7.

TEST QUESTIONS

1. What is the Apostolic Age?
2. Give some doctrinal statements of this period.
3. How do the early Christians use the Greek word *Kurios?*
4. From the salutations of the letters of the Apostles, show that the writers spoke of Christ as God.
5. Read and comment on the testimony contained in John I, 1-18.

LESSON XXXI

THE LIFE OF CHRIST

THE MAN INFIRM FOR THIRTY-EIGHT YEARS

Notes. John V, 1-18.

1. The festival day is probably the Pasch.
2. Probatica means sheep-pond. The building was a pentagonal one with the porticoes facing the healing water.
3. Again Our Lord shows His divine power by healing the sick man with a word.
4. The man rolled up the sheepskin on which he had been lying.
5. Our Lord again goes away to avoid the sensation which the miracle caused. His subsequent words to the man when he met him in the Temple show that the man's sickness had come from his own evil life, thirty-eight years of suffering for some swift-passing pleasurable sin. A hard price and a foolish.
6. The hypocritical character of the Pharisees is shown in their dealings with the sick man and with Jesus.
7. ''Making himself equal to God'' are words which show clearly that the Pharisees understood the claims of Jesus to be the true Son of God. Their blindness is pitiable but almost unbelievable. Miracles are worked by Jesus in proof of His claims; the Pharisees can see only the claims and never the miracles; He worked that miracle on the Sabbath, they say, and He says that He is the Son of God. He is a blasphemer! He must be punished for violating our regulations about the Sabbath! They charged Jesus with blasphemy because He worked a miracle on the Sabbath; and they are the blasphemers when they ignore the power of God shown under their very eyes, and assume the right and power to force the Son of God to their petty observances. They would oblige the Messias to save Israel under their orders!

DOCTRINE

THE TESTIMONY OF THE CHURCH FROM THE APOSTOLIC AGE TO THE COUNCIL OF NICÆA, 325 A.D.

165. This testimony to the divinity of Christ may be seen from Creeds. **The Apostles' Creed** has: ''I believe in God, the

Father almighty, Creator of heaven and earth, and in Jesus Christ His only Son, Our Lord,'' etc.

The Creed of the Church of Jerusalem has: ''We believe in one God . . . . and in one Lord, Jesus Christ, the Son of God, His only Son and born from the Father, true God.''

The Creed of the Church of Caesarea has: ''We believe . . . . also in one Lord, Jesus Christ, the Word of God, God from God, Light from Light, Life from Life, the First Born of all, being begotten from the Father before all time, and through Whom all things have their being.''

166. The Words of the Martyrs. Stephen cried out: ''Lord Jesus, receive my spirit.'' Acts VII, 58. Quirinus said: ''Christ, who is God. I keep the commandments of Christ my God.'' When Lucianus wished to describe what the Christians believed, he said: ''We believe according to the Gospel and Apostolic Tradition in one God, the Father almighty . . . . and in one Lord, Jesus Christ, His only-begotten Son, God Himself through whom are all things; begotten from the Father before time, God from God,'' . . . .

167. From Early Christian Symbols. The Greek word for fish is transliterated thus: **I X Th U S**, and for the early Christians, this word signified, ''Jesus Christ, Son of God, Saviour'': **I** meaning in Greek **IESOUS**; **X** meaning **XRISTOS**; **Th** meaning **THEOU**; **U** meaning **UIOS**; **S** meaning **SOTER**. Another sign that was used and which may be seen on our altars today is the Greek letter for **R** which was written **P**. This Greek **P** was crossed by the Greek **CH** which is **X**, and on one side of this symbol was placed the Greek alpha and on the other side, the Greek omega, the first and the last letters of the Greek alphabet. Thus the symbol means: **XRISTOS, ALPHA and OMEGA, CRUCIFIED**, that is, Christ, God, was crucified.

168. The Early Christian Inscriptions. Only a few examples can be given here. ''Mayest thou, Sylvia, live in Christ in peace.'' ''To a knight deserving high merit from the hands of Jesus Christ God.'' ''Olympiodorus, mayest thou live in

Christ God." "Christ God sits at the right hand of the Father almighty." "In the name of the Father and of the Son and of the Holy Ghost."

". . . . . equal glory to the Father, and the Son and the Holy Ghost."

169. The Teaching of the Apostolic and Ante-Nicene Fathers.

1. Jesus Christ, the Word of God, has the same nature as the Father. A few witnesses to this are the early document of the Apostolic Age called the Doctrine of the Twelve Apostles; the Letter of Barnabas; Clement of Rome; Ignatius of Antioch, Polycarp, Justin, etc.

2. The Word is eternal and a Person distinct from the Father, begotten from eternity, true God; and the Word is Jesus of Nazareth. This is the general testimony of the Apostolic Fathers, e.g., Ignatius, Polycarp, Clement of Rome; of the Apologists, e.g., Justin, Tatian; of the Western Greek Fathers, e.g., Irenaeus, Hippolytus; of the Alexandrian Fathers, e.g., Clement of Alexandria, Origen; of the Latin Fathers, e.g., Cyprian, Lactantius, Tertullian the Apologist.

TEST QUESTIONS

1. Show from the Apostles' Creed a testimony to the divinity of Christ.
2. Show the same from the Creed of the Church of Jerusalem.
3. Show the same from the Creed of the Church of Caesarea.
4. Show the same from the words of St. Stephen.
5. Show the same from the use of the Greek word for fish.
6. Show the same from the use of the Greek P crossed by X with alpha and omega on the sides.
7. Show the same from early Christian inscriptions.

LESSON XXXII

THE LIFE OF CHRIST

JESUS PREACHES HIS DIVINITY

Notes. John V, 19-47.

1. Throughout this discourse, Jesus insists on His divinity. The Father and Son are inseparably united as God; what the Father does, the Son does; what the Father wills, the Son wills. He does nothing of Himself because the Holy Trinity act together as One God.
2. Jesus will do greater works than He has done heretofore; He will raise the dead to life; He will be man's Supreme Judge; He will do what God alone can do, give life to whom He will.
3. Jesus confirms and approves the testimony of John the Baptist to His divinity, but appeals to His miracles as higher testimony, since only God could do such works.
4. Jesus, in referring to Moses, plainly tells the Pharisees that they have so distorted the Law to their own imaginings that it no longer remains the true law of Moses. The Scriptures are full of passages prophesying and describing the Messias, i.e., as Jesus says: ''they give testimony to me; if you searched them aright, you would interpret them aright and see that I am the Messias they foretold. But you love only yourselves, and not God or His word; and you will not believe the Scriptures, nor Moses nor myself.''

DOCTRINE

THE TESTIMONY OF THE MARTYRS

170. The Word "Martyr" Means a Witness. We may consider the testimony of the martyrs in two ways, theologically or apologetically. Considered theologically, martyrdom means the testimony of those who patiently suffered mortal agonies or violent death in confirmation of the true religion. Hence, looked at from this point of view, true martyrdom can be had only when one suffers for the truth.

But since the Apologist wishes to prove from the suffering of the Christian martyrs, the truth of the Christian religion, he understands martyrdom to be the testimony of those who patiently suffered mortal agonies or violent death for what they believed to be the truth. And the testimony of the Christian martyrs considered in the concrete circumstances surrounding their sufferings or death must be admitted as a moral miracle worked by God in proof of the religion for which they suffered and died. For

171. **The Number of the Christian Martyrs Was Very Great.** This is proved from the number of persecutions which they endured, one Jewish and twelve Roman, extending from Nero (64 to 68), almost without interruption to Julian the Apostate, (361 to 363). In general the Roman persecutions were world wide and vigorously conducted. Some quotations from pagan and Christian writers will show that the number of the martyrs was very great.

Tacitus: "Those who confessed [their faith] were first seized, and by this clue a great multitude was taken and put to death, not so much for the crime of incendiarism, as for hatred of the human race."—*Annals,* XV, 44. Of course, this last statement shows that Tacitus never investigated the doctrines of the Christians.

Clement of Rome: "A great multitude of the elect was added to these men [Peter and Paul], and they endured much suffering and torment for their zeal, leaving to us a magnificent example."—I *Letter to Corinthians* VI.

Dio Cassius: "In the reign of Domitian very many were slain."—*Hist. Rome,* LXVII, 14.

Eusebius: Under the Emperors Trajan, Marcus Aurelius, Septimus Severus and Diocletian, very many Christians were put to death.

Cyprian: In the reign of Gallus a countless multitude was crowned with martyrdom.

These testimonies will suffice to prove that the number of martyrs was very great, some writers even declaring that it was so great that it could never be known.

172. These Martyrs Were from All Classes of Society, belonged to both sexes, and were of all ages. Slaves, freedmen, philosophers, rhetoricians, lawyers, soldiers, Bishops, Popes, priests, deacons, men, women, boys, girls—all by their suffering and death gave testimony to their religion.

173. The Sufferings of the Martyrs Were Stupendous. Tacitus says that some Christians were crucified, others clothed in the skins of beasts and exposed to animals in the arena, others smeared with pitch and oil and set up as lamps.

"Mockery was added to death; clad in the skins of beasts, they were torn to pieces by dogs; they were nailed up to crosses; they were made inflammable, so that, when day failed, they might serve as lights."—*Annals,* XV, 44 ff.

Others were sent into exile, or transported to pestilential islands, or condemned to work in the metal mines, or thrown to the beasts in the arena, or burned, or strangled, or drowned, or their naked bodies exposed to the winter colds. And very often these torments were almost indefinitely prolonged because the persecutors restored their victims when on the verge of collapse, simply that they might be tortured again. Lactantius says that it is impossible to state how many various and horrible tortures were devised by the judges in order to make the martyrs deny their religion.

Add to these physical sufferings the awful mental agonies which the martyrs endured. Parents were deprived of their possessions and could leave no heritage to their children; families were sundered; noble ladies were forced to remain unmarried because of the laws passed against the Christians; fathers and mothers were forced to look on while their children suffered torment and death; chaste maidens were exposed in brothels; nobles and aristocrats were robbed of their positions and possessions, and, associating with base, uncultured pagan slaves, were forced to hear unutterable foulness.

And many torments preceded death. For, the Christians were cast into dark and fetid dungeons, deprived of food and drink, were treated with the most flagrant injustice by their hostile judges, and were forced to endure fire, scourging and the rack. And here we must remember that a simple denial of their religion would give them liberty, delights, luxuries, honors, public office, and the gratitude of the emperor. Yet, the martyrs endured their torments with an unheard of patience, calmness and holiness. They gloried in their chains, in being torn to bits; they rejoiced with each other in their sufferings, and gladly invited the stroke of the sword. And this is true not of the strong men alone, but of the weak, of the women and the boys and girls, who in silence endured the torments of the rack and fire. One word would have stopped their pains and placed them in honor and ease. They refused to utter it. Nor were they fanatics, as their prudence and calmness and gentleness in the presence of their judges prove. In God alone they trusted, humbly begging the prayers of the bystanders, showing love for their friends and enemies, calmly rejoicing when the sentence of death smote upon their ears.

174. Now, in considering all this, we are forced to draw certain conclusions. The number of heroes among men is small. Boys and girls do not seek suffering, do not rejoice in it. When men are visited with injustice, they show impatience, bitterness, and cry out against their persecutors. But among the Christians we have a great multitude of heroes and heroines, we have mere children seeking and conquering torture; and against all the injustice that was visited upon them, the Christian martyrs offered only wonderful love, patience, humility and meekness. And what was their motive? Why did they endure these torments? Not for any temporal rewards, not from a stubborn pride or fanaticism, but for their religion. Nor can the constancy of this blood-red multitude be explained by their fear of hell or even their hope of heaven; for these motives, good and powerful as they are in themselves, must be considered as operating in the concrete circumstances surrounding individuals, and certainly these motives, when looked at from this viewpoint, do not explain the sufferings and deaths of *such a multitude* of Christian heroes and heroines.

175. **The only cause** that can be assigned to explain the constancy of the great multitude of martyrs is God, strengthening and confirming them in their public profession of the faith of Christ. It is God who gives the whole world an amazing document brilliantly inscribed in the blood of weak human beings sustained in their testimony by His power. And the indelible words on this crimson document of the martyrs are these: "Jesus Christ is True God and His Religion is Divine."[1]

TEST QUESTIONS

1. Define martyrdom in the theological sense.
2. Define martyrdom in the apologetical sense.
3. Prove that the number of martyrs was very great.
4. Prove that the martyrs were from all classes of society.
5. Prove that the sufferings of the martyrs were stupendous.
6. What is the only reason that can be assigned for their constancy?

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[1] See the *Grammar of Assent,* Newman, pp. 476-486, Longman's edition.

LESSON XXXIII

THE LIFE OF CHRIST

THE LAW OF THE SABBATH AND THE PHARISEES

Notes. Luke IV, 1-5; Mark II, 23-28; Matthew XII, 1-8.

1. ''The second first Sabbath'' is a phrase difficult to explain, but it may mean the first Sabbath in the second month, or the first Sabbath after the second day of the Pasch.
2. Harvesting was forbidden on the Sabbath. The Pharisees consider the plucking of the ears of corn as reaping, the rubbing of the corn in the hands as threshing! Nothing could show more clearly their hypocrisy. Notice the poverty of Our Lord and His disciples. They had nothing to eat and no home.
3. The Pharisees continually spied upon Our Lord in order to find some charge against Him. Here, they fancy, they have caught Him disobeying the law. They do not accuse Him of permitting theft, for the plucking of a few ears of corn was permitted by the law. It is the fact that the disciples do it on the Sabbath that forms the charge, and from this time on, this fancied violation of the Sabbath will be one of the main accusations against Jesus, despite all His crushing refutations of that charge.
4. Our Lord points out to the accusers that His disciples did not violate the Sabbath when they satisfied their hunger legitimately. The Sabbath was not made for itself but for man; and its laws are to benefit man and not to destroy him either in body or soul. Necessity and charity are above the Sabbath, as the examples of David and the officiating priests show.
5. Our Lord is Lord of the Sabbath. If need arises, He can dispense as He pleases. He is Lord of the Temple, superior to it, the Lawgiver Himself, the Messias. For the Pharisees there could hardly be a more explicit proclamation of the divinity of Christ.

DOCTRINE

THE TESTIMONY FROM THE RAPID SPREAD OF THE CHRISTIAN RELIGION

176. Within three centuries the Christian religion was propagated not only in the Roman Empire, but also in the regions which were under the Roman domination. It had acquired a marvelous power, attracting all classes of society, and renewed the face of the earth by giving mankind a religious worship worthy of God, by eradicating the viciousness of paganism, and by influencing powerfully the daily lives of the Christians.

177. History proves the above statements. We are here seeking the **causes** of facts admitted by all. Why is it that this religion should have spread so widely and so rapidly over the world?

We shall first investigate **natural causes** and see if any one of them or all combined can account for this marvel of history.[1]

178. **The first cause** which has been suggested is the **beauty of the Christian religion.** That it is beautiful everyone admits, but we must consider this religion in the concrete circumstances of the days when it first began to be preached. To the peoples of the first, second and third centuries, Christianity was not welcome. Indeed, it was considered at the very least a superstition if not an abomination. The crucified Christ was a scandal; the Eucharist was not understood, and was condemned as evil by the pagans. The doctrines of Christianity were new and contrary to the passionate desires of men; and to hold them was to expose one's self to all kinds of inconveniences, economical, social and political and even death itself.

It is evident that when Christianity is considered in these circumstances, **its beauty cannot account for its rapid propagation.** Indeed, all we can find here is resistance from political powers, disgust from men who had been taught to give free fling to their sensual passions, and the greatest danger to those who, admitting the beauty of Christianity, embraced it.

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[1] "It is nonsense to say that the Christian faith appeared in a simple age; in the sense of an unlettered and gullible age. It is equally nonsense to say that the Christian faith was a simple thing; in the sense of a vague or childish or merely instinctive thing. Perhaps the only point in which we could possibly say that the Church fitted into the pagan world, is the fact that they were both not only highly civilised but rather complicated. They were both emphatically many-sided; but antiquity was then a many-sided hole, like a hexagonal hole waiting for an equally hexagonal stopper. In that sense only the Church was many-sided enough to fit the world. The six sides of the Mediterranean world faced each other across the sea and waited for something that should look all ways at once. The Church had to be both Roman and Greek and Jewish and African and Asiatic. In the very words of the Apostle of the Gentiles, it was indeed all things to all men. Christianity then was not merely crude and simple and was the very reverse of the growth of a barbaric time."—**G. K. Chesterton,** *The Everlasting Man,* p. 270.

179. **The second cause** that has been assigned is that **Judaism prepared the way for Christianity.** Now, very few Gentiles were Jewish proselytes; and although Josephus and Philo had written their books in order to explain the doctrines and customs of the Jews, nevertheless the Jews were a hated people. Nor did the writings of these men help to destroy polytheistic worship; and the fact that the Christians were confused with the Jews, as being a sect of that religion, made the propagation of Christianity more difficult.

180. **The third cause** that has been assigned is that **the pagan world was prepared for Christianity.** But this religious condition of the Gentiles helped in no way to the spread of Christianity. For, among barbarous nations the crassest and most bestial polytheism flourished. The Roman religion was both national and political, and cults of mysticism which threw over the moral law and allowed sensual rites, were in great vogue. Union with the divinity, according to these cults, was to be obtained by certain magic powers; and when Christianity began to be preached, it was these cults and the narrow nationalism of the Roman worship which waged the fiercest warfare against the new doctrines. It is true that the people were desirous of religious worship, but this desire was only of a nature that could be satiated by the sensualism of the mystic cults.

181. Neither can **Hellenic philosophy** be assigned as the **cause,** for in the first centuries of the Christian era this philosophy was pantheistic or dualistic, and was associated with the mystic cults, thus joining forces against Christianity, and offering most stubborn obstacles to its conquering influence.

182. **Another cause** assigned is the theory that **Christianity could assimilate all the doctrines and rites** which were then prevalent in Rome and the world. Now, the essence of this

assimilation, or syncretism as it is called, was intercommunication in sacred things between the Christians and the pagans, a thing which was absolutely prohibited by Christianity.

183. Nor can the economic and political situation answer the question, Why did Christianity spread so far and so rapidly? It is true that the building of Roman roads, and the fact of the Roman peace in the world, *assisted* Christianity as *helping causes,* but they cannot be given as *efficient causes.* The difference may be seen from a simple example. If a boulevard is wide and smooth and uncrowded, an automobile can travel swiftly over it, and the state of the road is a *help* to the speed of the car. But who would say that the road makes the car go swiftly?

Besides this, political Rome was also religious Rome with its national worship and, hence, when Christianity appeared, all the power of political and religious Rome was thrown into the scales against the new teaching.[2]

184. If these natural causes cannot account for the rapid spread of Christianity, how are we to assign a cause? The fact stares us in the face; there are no natural causes to explain it. To say that the devil spread Christianity is laughable. **Therefore the only cause** that can be reasonably given is **God.** This swift propagation of the religion of Christ is nothing less than miraculous. God approved by this world-wide miracle the fundamental and substantial doctrine of Christianity, namely, that the Messias had come and was true God and was Jesus of Nazareth.

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[2] "Those who could suggest that the faith was a fanaticism are doomed to an eternal perplexity. In their account it is bound to appear as fanatical for nothing, and fanatical against everything. It is ascetical and at war with ascetics, Roman and in revolt against Rome, monotheistic and fighting furiously against monotheism; harsh in its condemnation of harshness; a riddle not to be explained even as unreason. And what sort of unreason is it that seems reasonable to millions of educated Europeans through all the revolutions of some sixteen hundred years? People are not amused with a puzzle or a paradox or a mere muddle in the mind for all that time. I know of no explanation except that such a thing is not unreason but reason; that if it is fanatical it is fanatical for reason and fanatical against all the unreasonable things. That is the only explanation I can find of a thing from the first so detached and so confident, condemning things that looked so like itself, refusing help from powers that seemed so essential to its existence, sharing on its human side all the passions of the age, yet always at the supreme moment suddenly rising superior to them, never saying exactly what it was expected to say and never needing to unsay what it had said; I can find no explanation except that, like Pallas from the brain of Jove, it had indeed come forth out of the mind of God, mature and mighty and armed for judgment and for war."—**G. K. Chesterton,** *lib. cit.,* **p.** 286.

TEST QUESTIONS

1. What widespread influence had the Christian religion acquired within three centuries?
2. Why cannot the beauty of the Christian religion account for its rapid propagation?
3. How would you answer the argument that Judaism prepared the world for Christianity and therefore was accountable for its rapid propagation?
4. Answer the argument that the pagan world was prepared for Christianity and eagerly accepted it.
5. Answer the argument that Hellenic philosophy was the cause of the rapid propagation of the Christian religion.
6. Answer the argument that Christianity assimilated other religions and hence propagated rapidly.
7. Answer the argument that the economic and political situation of the Roman Empire caused the rapid propagation of Christianity.
8. What is the cause of the rapid spread of Christianity and to what is it a testimony?

LESSON XXXIV

THE LIFE OF CHRIST

THE MAN WITH THE WITHERED HAND

Notes. Luke VI, 6-11; Mark III, 1-6; Matthew XII, 9-14.

1. This incident of the man with the withered hand is a very strong refutation of the Pharisees.
2. Notice that the man simply stretched out his hand as Our Lord commanded him, and, without any visible means, simply by an act of His will, Our Lord cured it instantly. These Pharisees had greater opportunities for believing than any other men of their time, and Our Lord grows angry at their stiff-necked stubbornness.
3. ''How they might destroy him'' are words which show the subsequent dealing of the Pharisees with Our Lord. The miracles have no other effect than to make these blinded men say within themselves: ''There is no doubt but that this cure is a wonderful thing, but pass over the wonder of it. How can we make it into an instrument of destruction?'' They even make common cause with their enemies the Herodians in order to effect the destruction of Christ, as later on they will make common cause with the Romans in order to bring about His crucifixion: ''We have no king but Caesar!''

DOCTRINE

OBJECTIONS ANSWERED

185. It has been said that Nero persecuted the Christians because he wished to escape the blame of having burnt Rome. It is true that for this reason Nero did accuse the Christians of the crime of incendiarism; but if we inquire further, why it was that Nero chose the Christians to bear the blame, we find that it was because the religion they professed was hated. Therefore, fundamentally, it was because they were Christians that they were persecuted and martyred.

186. The constancy of the martyrs, it has been argued, can be explained by their stupidity, their insensibility to pain, by their desire for glory or for worship after death, or by their desire for heaven. Now, this is certainly false if we consider the concrete circumstances of these facts of history. The martyrs were far from stupid, and they were not, at least naturally, insensible to pain. They showed the greatest humility in their sufferings, and only a few at the most could expect to be worshiped after death. We are dealing with *thousands and thousands* of martyrs. Who has the right to call them stupid, insensible, fanatics? They were human beings like ourselves; and to assign such causes as the above for their wonderful constancy, is to lose sight of human nature when threatened with pains and death and the loss of dear ones.

187. Besides, it is a strange thing to say that the hope of being worshiped after death and the desire of heavenly joys would make *such a multitude* heroic. We know from our own experience and from that of other men that only a few are heroic even when they have the mightiest motives for being so. How account for thousands and thousands of heroes of all ages, of both sexes, of all conditions and classes of society, not only actually enduring tortures and death, but living their Christian lives in momentary dread of such penalties? If human beings are the same now as they were then, we are allowed to ask this question: How many of us could live our lives as the early Christians did, face to face at any moment with arrest, torture, death? How many of us could die as they did? How many of us could die knowing that those who depended on us and were inexpressibly dear would be deprived of all worldly goods and honors because we were Christians? At the very most, only a few of us would be heroes. But in the case of the martyrs, we are dealing with thousands and thousands who showed over a long period of years this unconquerable constancy. Yet, they were stupid, insensible to pain, desirous of being worshiped, fanatics, eager to get into heaven and away from earth! Such wild statements are insults to the heroic Christian dead.

188. You may say: "Well, soldiers and those who are condemned to death suffer bravely. And in India women have been known to leap voluntarily on the funeral pyre of their husbands. And Orientals, under the impulse of religious fanaticism, have thrown themselves under the wheels of chariots.

Well, first, the men sentenced to death have no escape open to them, and their physical torments are negligible. Soldiers, no matter how brave they are, take good care not to expose themselves to death. They would be reprimanded by their officers if they did so without reason. And in exceptional circumstances, when a brave man is asked to sacrifice himself, how many are to be found? Is it not put down as a wonderful fact of history when a squad of men or a battalion or a whole regiment willingly sacrifices itself for the good of all? Yet, in the case of the martyrs we behold *thousands and thousands,* yea, *an unknown multitude* of heroes offering themselves to their persecutors, and by their deaths, not obtaining the good of those surviving, but rather increasing hatred and persecution. It is absurd to compare the sufferings of soldiers or those who are to be executed, with the terrible torments of the martyrs.

189. As to the Hindu widows, they were forced by law to undergo that barbarous treatment and were drugged to insensibility before it. They did not seek such a death nor did they bear it in silence and humility. As for the Oriental fanatics, their motive was fanaticism; they were crazed and certainly they were few in number. Again the Christian martyrs are vilified by this comparison with religious lunatics.

190. Some urge that the Mohammedans cheerfully sought death in their wars on the Christians. And their motive? It is well known from the doctrines of Mohammed. Dying thus, they would enjoy abundant carnal delights in heaven.

191. Some argue that it is a certainty that some martyrs rushed into the flames as would a fanatic and were therefore suicides.

Now, only a few did this and no argument can be built on their action. We are not talking about a *few martyrs* but about the constancy of *thousands and thousands.* Nor do we grant that these few martyrs were suicides, for under a special inspiration of God they acted and in circumstances where their evident willingness to die produced emphatic effects on the bystanders and the judges.

192. Someone says that the argument advanced is a vicious circle; that is, we prove the truth of the Christian religion from the testimony of the martyrs, and then say that he alone is a true martyr who suffered for the true religion.

Indeed, this has not been said at all. We take the facts of history, examine them, seek causes, and by arriving at God as the only cause that can be assigned for the constancy of such a multitude of martyrs, we claim that God sustained them in their profession of Christianity. In other words, God worked a miracle in their behalf. Therefore we can conclude logically that the religion for which the martyrs died thus miraculously aided by God is the true religion, and thus the central tenet of that religion, the divinity of Christ, has been witnessed to by the martyrs.

TEST QUESTIONS

1. Objection: Nero persecuted the Christians because he wished to escape the blame of having fired Rome. Therefore they are not martyrs.
2. Objection: The martyrs were not constant, but stupid, insensible to pain, desirous of posthumous worship.
3. Objection: Soldiers suffer as bravely as the martyrs; therefore the testimony of the martyrs is not exceptional.
4. Objection: Hindu widows leap voluntarily on the funeral pyre of their husbands; therefore the testimony of the Christian martyrs is not exceptional.
5. Objection: Fanatics suffer the most cruel tortures for their religion. This is what the martyrs did.
6. Objection: Mohammedans in war cheerfully seek death; therefore the Christian martyrs were not exceptional.
7. Objection: You prove the truth of Christianity from the testimony of the martyrs, and then prove that these were true martyrs because they died for Christianity. This is proving A by B and B by A.
8. Prove from the testimony of the martyrs that Christ is divine.

LESSON XXXV

THE LIFE OF CHRIST

JESUS CHOOSES HIS APOSTLES

Notes. Luke VI, 12-16; Mark III, 17-19; Matthew X, 1-4.

1. The prayer of Jesus on the mountain is a lesson to men that prayer should precede any event, especially a great event like this selection of the Apostles, the men who were to be the foundation stones of the Church. Christ had no need to pray for Himself, but the Apostles needed the prayers even as now anyone who has charge of the flock needs the prayers of the people and the continual support of Our Lord.
2. ''He called whom He would'' is a phrase which shows the force of what is called a vocation to the priesthood or the religious life. When Christ calls, it is hard to deafen the ears to His Voice, but it may be done, for man always has his free will and can refuse to become an instrument of Christ in the work of His Church. What would you think of Simon Peter if, when Our Lord called him, he said: ''Lord, I'm rather afraid of that sort of life. To tell the truth, I'd rather go back fishing with James and John and Zebedee. I have no learning, no money, no position of any kind in the world. The Pharisees will persecute me if I follow You. I really must take care of my mother-in-law. So for these three reasons, fish, Pharisees and mother-in-law, I respectfully decline to be Your Apostle.'' This sounds absurd, but there are some young men of today who refuse to follow Christ because of similar if not more ridiculous reasons. Put the reasons down on a piece of paper and see what you think of them.
3. The Apostles were: Simon, first of all, because he is to be Peter, the rock on which Christ will build His Church. He is always put first in the lists and Judas Iscariot is always put last, as if the Evangelists hated to soil their writings with his name. Then we have Andrew, Simon's brother, who was the first one called by Our Lord; and James the Elder and John his brother, the sons of Zebedee. Here we have the four famous fishermen, partners in business and partners in the Apostleship. Philip and Bartholomew, identical with Nathanael, are the two friends. Matthew is the tax-man and Thomas, which in Hebrew means ''twin,'' the same as the Greek word ''Didymus,'' a rather surly and yet ardent man, almost as famous as the Pharisees are infamous for incredulity. James, the son of Alpheus, is called James the Less. Simon Zelotes is the same as Simon the Cananean. The Hebrew

word ‘‘Kannan’’ means ‘‘the zealot.’’ Jude, or Judas Thaddeus, is the ‘‘courageous’’ one, the word ‘‘Thaddeus’’ having that meaning. Judas Iscariot is the man from Karioth, in Juda, whose horrible infamy is pointed out in every list of the Apostles, ‘‘the traitor,’’ ‘‘who also betrayed him.’’ All the Apostles, except Judas the traitor, were Galileans.

4. James and John are called ‘‘Boanerges’’ by Our Lord. The word means ‘‘sons of thunder’’ and the name was given because the brothers were, probably, hasty men with violent tempers and impulsive, strong characters, or because they were eloquent speakers. From this title ‘‘sons of thunder,’’ we see how wrong it is to depict John as a sort of feminine man with his blond curly head held sweetly on the side and his big blue appealing eyes gazing liquidly into heaven. He was the beloved disciple and proud of it, but he certainly was a strong, faithful, courageous man, as can be seen from his writings and the incidents recorded by the Evangelists. This description is drawn out purposely to show that an Apostle of Christ is really a very strong man but a very human man and never a weakling. It takes backbone to be an Apostle of Christ; and if you think over those young men who have become priests or brothers or the young girls who have become nuns, you will notice that they were strong characters, strong enough to kick the world away as if it had been a collapsed football or an empty vanity-box.

DOCTRINE

HOW DID CHRIST WISH TO SPREAD HIS DOCTRINE TO ALL MEN?

193. **Christ came upon earth to teach a doctrine** by which all men could save their souls. Neither Christ nor the Apostles were to remain on earth for all time. They personally could not teach all men. How, then, did Christ wish to preserve His doctrine and teach it to all mankind?

194. **He Established an Organization for This Purpose.** In Matthew XXVIII, 16 to 20, we read:

‘‘And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And, seeing him, they adored. . . . And Jesus, coming, spoke to them, saying: ‘All power is given to me in heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: And, behold, I am with you all days even to the consummation of the world.' "

Now, in this passage Christ speaks to "the eleven," i.e., the Apostles. The missing one of the Twelve is Judas Iscariot, the traitor; and Matthias had not yet been chosen to take his place.

Christ says that He has the fullest power and authority to begin any work He desires and to bring that work to a prosperous conclusion both on earth and in heaven.

Christ then says: "Going, *therefore,* teach ye all nations"; in other words: "*As a consequence* of the fact that I have all power in heaven and on earth, I command you to go and teach all nations, i.e., to make them My disciples."

He then tells the Apostles *how* to make the nations His disciples, namely, by baptizing them. In Mark XVI, 15, 16, the words are: "And he said to them: 'Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned."

195. Christ Intended That Each and Every Man Should Be Taught and Baptized. He does not designate the nations in general irrespective of the individuals making up the nations; but He expressly mentions that individual men are to be made His disciples. The Latin text for the passage from Matthew has *eos,* not *eas,* which would be the proper gender if the reference were to nations and not to the individuals. Mark's account leaves no doubt: "preach the gospel to every creature."

196. Christ Tells the Apostles What to Teach. "Teach them to observe, i.e., to believe, *my* doctrine and to fulfill their religious duties arising from and in accord with it."

Men are to be taught to observe *all things,* i.e., not some things which the individual might fancy, but "all things whatsoever I have commanded you."

197. Notice, too, that there is no choice left to the Apostles in what they are to teach "Whatsoever I have commanded you'' is the doctrine to be taught by the Apostles, not any doctrine thought out by themselves; not the Apostles' personal opinions, but Christ's doctrines and *all* of them.[1]

198. And then Christ promises to the Apostles continual and uninterrupted assistance. ''And, behold, I am with you all days even to the consummation of the world''; meaning that the Apostles should not draw back from their heavy task in fear of their own weak powers, but should go on trusting in the assistance now promised them by Christ.

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[1] "It may be of interest now to consider, for a moment, how far the conception and foundation of the Church will serve as an argument for the Divinity of Christ. It is, I think, conclusive. For let us suppose Christ to be merely man; and what are the facts we are called on to explain? He is a Galilean villager, from an obscure little town, of which it is proverbially said: 'Can there any good thing come out of Nazareth?' He is poor, illiterate, untravelled. He has not frequented any schools of learning, has not had correspondence with great thinkers or opportunity to read their works, has not associated with persons of refined manners and gentle blood. He has no acquaintance with the philosophies of Greece or Rome. He has, probably, never even heard the names of the leaders of thought or literature in contemporary centres of civilization. He has hitherto spent his life in commonplace manual labour, in the midst of a village community, poor, for the most part, and illiterate as Himself. And suddenly, without preparation, He leaves the workman's shop with its uncultured surroundings and appears before the world as a great religious and moral teacher—admittedly the greatest whom the world has ever seen. He puts forward a scheme of religious belief and a theory of moral conduct more sublime, more harmonious, more fitted to upraise and ennoble mankind than anything which the wisest philosophy has ever dreamed of. He announces His intention of establishing a world-wide spiritual kingdom—an idea utterly foreign to the mind both of Gentile and of Jew; and He promulgates at once its constitution, its laws, its government. His intention, His plan itself, undergo no revision, are subjected to no experiment. They are already complete when He first makes them known. And His design is so perfect, the means He adopts to realize it so fitted for the purpose, that, contrary to all human likelihood and expectation, He achieves the success which He had predicted. And I am not now arguing from the success which He achieved, but from the scheme which He so confidently set forth before the world for its acceptance. Accepted by the world or rejected, it could never have been even conceived by the peasant artisan of Nazareth, had He been man only. Its very conception, the design which He announced, is conclusive proof of His Divinity."—**P. Finlay, S.J.** *The Church of Christ,* p. 94.

199. **This assistance is for all times and is uninterrupted** even to the end of the world. Because of this assistance, the Apostles will fulfill Christ's command and bring their appointed task to a successful conclusion.

200. **Therefore, Christ commanded His Apostles to teach by word of mouth** ("teach," "preach") His complete doctrine ("all that I have commanded you") so that men can observe it practically ("teaching them to observe").

201. **Therefore, the Apostles were not simply to announce** Christ's doctrine. They must *teach* it, explain it, solve doubts, correct mistakes.

202. **Therefore, Christ formed His Apostles into a living teaching-body** whose purpose was to teach all men His complete doctrine.

203. Christ does not *ask* the Apostles to teach. He *commands* them: "Go. Teach." Therefore, as long as they remain Apostles, *they are obliged* to teach, and this with the authority of Christ's representatives. Other men are *obliged to listen,* since "He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned."

204. **Therefore, the ENTIRE doctrine of Christ must be PRESERVED by this teaching body,** since they are obliged to teach the complete doctrine to all men, and neither the Apostles nor their successors could possibly teach the complete doctrine of Christ if they did not preserve it entire.

205. **Therefore, Christ established His Apostles as a living teaching-body** with the obligation to preserve His complete doctrine and to teach it on His authority and with His assistance to all men.

This was the way which Christ chose to preserve and spread His doctrines to all mankind.

TEST QUESTIONS

1. What are the names of the Apostles? See Acts I, 13; Matthew X, 2 to 4; Mark III, 13 to 19; Luke VI, 13 to 16.
2. Explain the force of "therefore" in "Going, therefore, teach," etc.

3. What special meaning has the word "teach" in Matthew XXVIII, 16 to 20?
4. What sacred rite was here commanded by Christ?
5. Show that Christ designates "men," and not nations in general.
6. What is meant by "observe" Christ's doctrines?
7. Prove that an individual has no liberty to believe only some of Christ's doctrines.
8. Prove that the Apostles cannot teach anything of themselves independent of Christ's doctrines.
9. Show that Christ promised the Apostles continual and uninterrupted assistance.
10. Does the assistance of Christ prove that the teaching-body established by Him is perpetual?
11. Could the Apostles change the doctrines of Christ?
12. If there was no command to write, was this forbidden?
13. Why must other men listen to the teaching of the Apostles?
14. Why must the entire doctrine of Christ be preserved for all time?
15. Why cannot a man use his own personal judgment in what he is to believe and do in order to save his soul?
16. Why must this teaching-body of Christ be in existence today?
17. If I could find a teaching-body today that is the direct successor of the teaching-body established by Christ, could I be certain of what Christ taught?
18. How would you trace the direct successor of this teaching-body established by Christ?
19. If any modern religious teaching-body does not preserve and teach all that Christ taught, can I be certain that such a teaching-body is not the one established by Christ?
20. Must I know all the doctrines that Christ taught in order to find the direct successor to the teaching-body He established?

LESSON XXXVI

THE LIFE OF CHRIST

THE EIGHT BEATITUDES

Notes. Matthew IV, 25; V, 1-12; Luke VI, 17-26.

1. The Eight Beatitudes, which form an introduction to the wonderful Sermon on the Mount, are the great moral laws of Christ's Kingdom. Having selected His Apostles, Our Lord instructs them, together with the multitudes. Notice that the happiness spoken of in each beatitude is just the opposite to what the worldling would desire.
2. A man is ''poor in spirit'' who values his possessions, however great or small, only as a means of attaining heaven. Possessions are not to be loved for themselves; they are a means to an end, and the end is heaven. Neither wealth nor poverty is a key to heaven, but the right use of riches and the proper use of poverty will open heaven. In this beatitude Our Lord plainly shows that His Kingdom is not to be one of earthly greatness and splendor such as the Jews wrongly expected. The worldly man would distort this beatitude into something like this: ''Happy are the rich and powerful, for theirs is every good thing.''
3. A man is meek when he restrains his inclinations to violence, say, anger or revenge. Christian mildness and patient endurance are marks of Christ's Kingdom. There is, of course, a just anger, which may at times express itself outwardly in word and action, as when Our Lord, fired for the glory of His Father's house, drove out the buyers and sellers from the Temple. Here He urges His followers to use mild means rather than harsh whenever possible. The worldling would say: ''Happy are the mighty in their violence, for the whole world will be afraid of them.''
4. The ''mourning'' is not a sentimental mawkishness, an atmosphere of melancholic gloom. Nor does it mean the natural grief felt for the loss of dear ones. To mourn means to sorrow for sins, to accept adversity as penance, to abhor the unrestrained pleasures of the worldlings. In other words, this beatitude means that when a serious-minded man contemplates the life of man, he has reason to sigh for the future heaven, which he can gain only by hard conquests of self. The worldling would perhaps say: ''Happy are the careless and light-minded who think the world a carnival of riotous fun, for they shall laugh aloud and long.''
5. The hunger and thirst after justice means an earnest attempt to become a holy and perfect follower of Christ. The worldling might say:

"Happy are they who hunger and thirst after all they can get, for they shall spurn the rights of others."

6. The merciful are those who have a Christlike compassion for the corporal and spiritual needs of man and do what they can to alleviate them. The motive is not mere philanthropy nor the desire to be a practical sociologist, but we are merciful in imitation of Christ. The worldling might say: "Happy are they who ignore the woes of men, for they shall not be horrified."
7. Cleanness of heart means cleanness from sin, especially from sins of the flesh. The worldling might say: "Happy are the sensualists, for man is only a brute."
8. Peace means peace with God, with our own souls, with our neighbor. To be a peacemaker does not mean to be a foolish intruder into other people's squabbles. The men who are at peace with God, with their souls and with their neighbor are the children of the Prince of peace. Notice that just wars are not condemned. A just war may be necessary for our own or our neighbor's peace, and, at times, for the glory of God. We must sometimes fight in order to be peacemakers; indeed, to be at peace with ourselves and with God is a continual struggle. The worldling might say: "Happy are the trouble-makers, for they shall be left to themselves."
9. To suffer persecution for justice' sake means to be persecuted for the Christian faith or the Christian virtues. Of course, we should not deserve the persecution. To endure a sneer from a companion; to be refused an invitation to a dance because you are a Catholic; to be refused a nomination to the Presidency for the same reason, is to be persecuted for the Christian faith just as much, if not in the same degree, as if you were a Mexican under the laws of Calles. The worldling would say: "Happy are they who reject all faith and virtue, for Satan will not bother them."

DOCTRINE

CHRIST MADE HIS TEACHING-BODY INFALLIBLE

206. When Christ commands the Apostles to teach, He solemnly and without any qualification promises: "And behold I am with you all days even to the consummation of the world." Christ is God. To be with the Apostles means that He gives them His assistance, the assistance of God. Therefore, the task of the Apostles will be accomplished with divine assistance, and certain success in their teaching must be the inevitable result.

207. Now, what could this success in teaching mean except that mankind would be taught the actual complete doctrine of

Christ *without any error?* Men are to be made disciples of Christ. They must be certain that the doctrine which is taught them *is* the doctrine of Christ. If the teaching-body could make *only one mistake* in teaching Christ's doctrine, then mankind could not be sure of *anything* that was taught them as the doctrine of Christ.[1] They would always be afraid that the teaching-body was making mistakes, and there could be no successful teaching of Christ's doctrines if the Apostles were not immune from error through the divine assistance promised them by Christ Himself. Mankind must have some guarantee that what they are being taught is not some doctrine of man, but the doctrine of Christ; and this guarantee is given them in the promise of Christ that He will always assist the Apostles in teaching His doctrines.[2]

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[1] "Now the teaching authority of the Church is of its very essence, as Christ established it, like the revelation He commissioned it to preserve and preach. If the teaching authority which was once infallible should become liable to error; if the doctrines 'once delivered to the saints' should become corrupted in transmission; if the Church's faith to-day should be different from that of yesterday or of the day before; with what semblance of truth could it be said that the Church of Christ, the same Church founded by Him and built up by the Apostles, is with us still, and will remain with us forever? And how can identity of teaching and of consequent belief be secured, generation after generation, unless He makes His Church infallible? The argument, therefore, appears to be conclusive that, as the Apostles were, so their successors will be, beyond the reach of error in their teaching office until Christ comes again."—P. Finlay, S.J., *lib. cit.*, p. 152.

[2] "Her [the Church's] most important office, her fundamental duty, is, therefore, to announce and safeguard the revelation made by Christ. She fails in her mission if she neglects to make that revelation known; and she fails no less, if she corrupts the Divine message, or allows it to become corrupted in her keeping. How could her enemies more entirely 'prevail against her' than by effecting an admixture of falsehood with revealed truth in the Church's common faith, or by leading her to preach man's mere inventions as the revealed Gospel of Christ? She must not, under pain of failure, of ceasing to be the society of believers which Christ established, hold any doctrine as revealed which God has not revealed to her. She must not deny any doctrine which He has revealed. She may not contradict to-day what at any time she has ever taught. She can no more alter her creed than she can alter her Sacramental system or her form of government. And, if she is to preserve it unaltered, she must be safeguarded against error in belief and teaching, she must be protected by passive and active infallibility."—P. Finlay, S.J., *lib. cit.*, p. 156.

Therefore, Christ established the teaching-body as one which would teach His doctrine *without any possibility of error,* i.e., He made the teaching-body infallible.

208. The Apostles and their successors cannot make a mistake in teaching Christ's doctrines, not because of any natural powers which they possess as individual weak men subject as all men are to error, but simply because Christ assists them always in their task of teaching His doctrine to mankind. It is the *assistance of Christ* that makes His teaching-body immune from error in their teaching.

209. Christ explains this extraordinary assistance when He says:

"But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you." John XIV, 26.

And again in John XVI, 13, we read: "But when he, the Spirit of truth, is come, he will teach you all truth."

And in Luke XXIV, 48-49, we read: "And you are witnesses of these things. And I send the promise of my Father upon you; but stay in the city till you be endued with power from on high."

And in Acts I, 8, we read: "But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and even to the uttermost parts of the earth."

210. Now, it is evident from the above passages that Christ promised to send the Apostles *Someone who was to help them.* This helper is called the Paraclete, the Holy Spirit, the One promised by the Father, the Spirit of Truth.[3]

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[3] "But infallibility is a specific and singular privilege; and, both in its concept and by the usage of those who claim it for the Church, has no other purpose than to protect her authorized beliefs from doctrinal error. You may have seen a child engaged in writing down from memory a statement or a story received from a father's lips. Suppose the child to exercise a perfect freedom of choice as to the place and time and other circumstances of the writing; and even as to whether it will

Paraclete means advocate, or helper; and He is to be the Apostles' helper in teaching.

The Holy Spirit means a definite divine power granted by God "from on high," distinct from man, in whose name as well as in the names of the Father and of the Son, Baptism is to be conferred.

We do not ask here if the Holy Spirit is God. The very least we claim is that the Holy Spirit is a definite divine power granted by God.

The Spirit of Truth evidently means a spirit opposed to the spirit of error and deceit, a spirit that neither deceives nor is deceived.

211. The Spirit of Truth is promised by Christ to assist the Apostles *in teaching the entire doctrine of Christ.* He will impress it upon their minds and memory so effectively that they will be truly capable teachers of all that Christ commanded them to teach. If they could make only one mistake in their teaching, they would not be truly capable teachers of Christ's doctrine, and hence, because of the Holy Spirit guiding them, they are infallible, i.e., they cannot make a mistake in teaching Christ's doctrines.

212. Moreover, in Mark XVI, 16, Christ says: "But he that believeth not, shall be condemned." Men, therefore, are obliged under pain of Christ's condemnation to believe what the Apostles preach as His doctrine. How could there be such an obliga-

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write at all or no; suppose it, further, to write under the father's watchful supervision; and suppose the father to pledge himself that he will permit nothing to be set down in writing which was not in the story as told originally by himself: should we not have the father's authority for the story, as put before us by the child? Should we not regard the child-writer as sharing to the full in whatever measure of inerrancy we believed the father to possess? In somewhat the same manner we conceive of the infallibility of Christ's Church: God makes known a revelation to His Church, through Christ and His Apostles; she is to believe and teach that revelation, under God's eye. Suppose Him to guarantee that her teaching and belief shall express, whensoever she teaches and believes, with an absolute truthfulness the revelation originally communicated to her; and we shall have the only right and accepted concept of Church infallibility."—P. Finlay, S.J., *lib. cit.,* p. 138.

tion under such a penalty to believe something that might be false? Men must be certain and have a guarantee of their certainty that what is taught under such an obligation is really the doctrine of Christ, and therefore, the Apostles cannot propose anything false as the doctrine of Christ.[4]

213. This infallibility of the teaching-body is something communicated to it by God. It is *not unlimited,* extending to all truth, but restricted to certain truths, namely, to what we must believe as the doctrine of Christ and to the manner in which we must guide our activities in accordance with that doctrine in order to sanctify ourselves and obtain God, the purpose proposed in Christ's teaching.

214. **The cause** which produces this infallibility is the Holy Spirit externally assisting the teaching-body. The **immediate effect** produced by this assistance is immunity from error, i.e., infallibility.

215. Now, this effect is not a quality produced in the souls of the teachers to render them immune from error. Nor is the effect a revelation of doctrines, for infallibility supposes that God has, through Christ, made known these doctrines. Infallibility is granted only that the truth already revealed should be taught without any mistakes.

The effect produced is not an inspiration, for this is an impulse from God to write down what He wishes men to know. Infallibility simply preserves from mistakes.

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[4] "The Apostles pass away; their place is filled by other teachers not formed personally by Christ; the Christian revelation must be announced until the consummation of the world; the penalty for non-acceptance of it remains unaltered; the danger of error and adulteration grows as one generation succeeds another; can we, then, believe that Christ withdraws the safeguard which He gave in the beginning, just when the need for it becomes more pressing? Every probability points the other way. It was no purely personal privilege conferred on the Apostles. It was no mere reward of personal merit. It was granted to them for the advantage of those whom they were to teach. It was attached to the teaching office, which they were to fill. As long, therefore, we may conclude, as the teaching office continues in the Church, as long as men are bound to accept the Church's teaching, so long will that teaching remain infallible."—**P. Finlay, S.J.,** *lib. cit.,* p. 150.

216. **But this is the effect:** The Holy Spirit *always watches* that the teaching-body does not make a mistake, and *directs* the teaching-body if it should be about to make a mistake. If, for instance, a false doctrine is about to be taught, the Holy Spirit would prevent it. Or if there is hesitation in the minds of the teachers as to what Christ taught, the Holy Spirit would excite clear and distinct ideas and true judgments on the matter, and suggest words and phrases which would convey the true doctrines accurately.

If the Holy Spirit did not continually watch, He would not assist, and the Apostles could err. And while, ordinarily, this watchfulness would suffice when matters are proceeding properly; still, since the teaching-body of itself is an organization of weak human beings open to error, the Holy Spirit must at times *effectively* direct the teachers either by preventing the error, or by suggesting the true doctrine of Christ.

With such watchfulness and direction on the part of the Holy Spirit, the teaching-body can never make a mistake in teaching Christ's doctrines.

217. **The reason why** there should be this infallibility is twofold: first, in order that Christ's doctrines may be preserved completely and taught accurately; and second, that men may have an absolutely certain guarantee for the doctrines which they are called upon to believe.

TEST QUESTIONS

1. When Christ says "I am with you," what assistance does He promise?
2. How long is this assistance to last?
3. What will be the effect of this assistance on the teaching-body?
4. What would be the result if this teaching-body could make only one mistake?
5. If the individual teachers are human beings subject to error, how can they be immune from error?
6. What does the word "Paraclete" mean?
7. What does "Holy Spirit" mean?
8. What does "the Spirit of Truth" mean?
9. Why is the Holy Spirit to assist the Apostles?
10. From Christ's words "He that believeth not shall be condemned," show that the teaching-body cannot teach error.
11. In teaching what truths is the teaching-body infallible?

12. Can the teachers make a mistake in branches of knowledge not connected with Christ's doctrines?
13. Can the teachers commit personal sins?
14. Could a member of the teaching-body be at the same time a sinner and infallible?
15. What is the cause of infallibility?
16. Why is not infallibility a revelation of new doctrine?
17. Why is not infallibility an inspiration from God?
18. How does the Holy Spirit produce infallibility?
19. Give the two reasons why infallibility must exist in the teaching-body established by Christ.

LESSON XXXVII

THE LIFE OF CHRIST

SALT AND LIGHT

Notes. Matthew V, 13-16.

1. The Sermon on the Mount is addressed to all followers of Christ but especially to the Apostles.
2. The Apostles are called the salt of the earth, i.e., those whose duty it is to preserve the earth from corruption and season it with the good savor of Christianity. There is here a solemn warning to the Apostles that if they, the salt of the earth, lose their savor, they are good for nothing, and shall be cast out. What did Judas think of this when he recalled it afterwards?
3. The Apostles are the light of the world, the sun in the heavens, illuminating mankind and shining strongly on the path that leads to heaven.
4. The city on the mountain is the Church of Christ, that no age and no darkness of the centuries can ever hide. It is always standing prominent and dominant, above all the contradictory creeds and sensationalist fads. It is so prominent that any man can see it. It is a visible glorious thing, shining in the light of Christ.
5. The Apostles are the candles lighting the Church but borrowing their brilliance from Christ. They should not hide themselves under any darkening material measures. In the old days fire was difficult to obtain and, once it was lighted, it was kept burning as long as possible, during the day under an iron or tin measure, like the bushel measure, whence it was taken at night and placed on the candlestick. The meaning is that since mankind will always be in need of the light of Christ, the Apostles are never to hide it, but to keep it always prominently before the eyes of all the world.

DOCTRINE

CHRIST ALSO GAVE THE APOSTLES THE POWER TO RULE AND SANCTIFY MEN

218. The Apostles were given the power to teach Christ's doctrines and in such a way that they could never make a mistake. Did Christ also give His teaching-body the power of directing men according to the doctrine they taught? This power to direct men would be the power to rule men in those actions pertaining to the doctrines of Christ.

219. The power to rule is **legislative,** i.e., the power of making laws to govern men in their external activities.

220. The power to rule is **judicial,** i.e., the power to judge with authority, especially men's external activity, in order to find out if the activities conform to the laws or not.

221. The power to rule is **coactive,** i.e., the power of punishing offenders for external offenses against the laws.

222. Did Christ give these powers to His Apostles?

In Matthew XVIII, 18, we read: "Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven."

Here Christ promises to the Apostles *the full power of binding with moral bonds and of freeing from them.* Such power includes the making and unmaking of laws which bind man's will to govern his external acts in this or that prescribed way. *This legislative power would be useless* if judicial and coactive powers were not included in it; and certainly Christ did not mean that this legislative power should be useless. The Apostles had the power to legislate; and if they could not judge cases in accord with this legislation, and enforce it, the laws passed would be useless, since the purpose for which the laws were passed could not be attained.

The legislative, judicial and executive departments of one government must work together towards a common good which is the purpose to be attained by the law. If offenders against the law cannot be judged, the law is senseless, and its purpose impossible. If offenders can be judged but not punished, again the law and the judgments according to it are senseless, and its purpose is still impossible. The three powers are really the *one power to rule* divided into three necessary parts; and when

Christ gave the Apostles the power to rule, i.e., to bind man by obligations and to loose man from obligations, He gave the power to legislate, in which power are necessarily included the powers to judge men's actions according to the laws made, and to enforce the laws by proper sanctions.

223. Again, in John XX, 21, Christ says: **"As the Father hath sent me, I also send you."**

Now, here there is an evident comparison of powers: "As the authority of the Father is in me, so my authority is in you." But Christ has been given *all* power in heaven and on earth, and therefore He gave the Apostles the same powers as far as their mission demanded.

224. **And the Apostles clearly understood** that they had been granted such powers, for in Acts XV, 23-29, we read that they passed important religious laws; and certainly they would not have done this if they did not realize that they acted upon Christ's authority.

225. Again, in Matthew XVIII, 17, 18, Christ says of the offenders: "And if he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and publican. Amen, I say to you, whatsoever you shall bind upon earth, etc."

Here we have the criminal, the accuser, the charge, the judge, the sentence, the punishment of the offender; namely, loss of reputation, and separation from the body of the faithful—everything that pertains to a judicial and punitive process in regard to an external action committed in violation of a law.

The judgment is valid, and the punishment legitimately inflicted, for the reason that whatsoever the Apostles bind on earth is bound also in heaven. And this is true whether they bind by a law or vindicate a right or impose a punishment.

226. This power of the Apostles to rule is by its nature **supreme and independent** of any human authority. For, what the Apostles bind will be bound also in heaven, and hence will remain bound no matter what human authority strives to loose it;

and, in the same way, what the Apostles loose, will be loosed also in heaven, and no human authority can bind it.

227. This power imposes the **most serious obligations,** since God ratifies what the Apostles bind; and hence the obligation is as serious as if God Himself bound or loosed.

228. This power is **most universal.** Christ said: *"Whatsoever* you shall bind," and, therefore, nothing is excepted from this power save what is clearly not required to obtain properly the purpose of Christ.

229. All the Apostles taken together as a body possess this power. But that **each Apostle** by himself also has it, is clear from the actions and teachings of the Apostles. Paul, for instance, taught and acted as one having this power, and we conclude from his actions that the other Apostles did the same thing. It is clear in history from the constant teaching of the Apostolic Church that each Apostle received jurisdiction over the whole Church, but the supreme and independent power is in all of them, when taken together and joined with Peter, their primate; and, again, as we shall show, this power is in Peter alone.

230. Besides the powers of teaching and ruling, Christ also gave the Apostles a third power; namely, that of **sanctifying men** by certain religious rites. It is true that the Apostles sanctify men by their teaching and ruling, but only *mediately,* i.e., by arousing men to believe Christ's doctrine and to do good works. The power of sanctifying sanctifies men *immediately* because the religious rites instituted by Christ *immediately* and of themselves confer sanctification.

231. From the fact that the Apostles received the power of performing certain religious rites, it is clear that they received the power of sanctifying men by these rites. Christ gave them, for instance, the power of ministering to men His Body and Blood in order to increase holiness in the souls of men (Luke XXII, 19; John VI, 54); and the power of conferring the Holy Spirit by the imposition of their hands (Acts VIII, 17); and

the power of forgiving sins in a judicial process (John XX, 20-23); and the power to baptize (Matthew XXVIII, 19).

These are examples of the power granted to the Apostles by Christ to sanctify men. We shall see other examples when we treat, in another volume, of the means of sanctification.

TEST QUESTIONS

1. Define legislative power.
2. Define judicial power.
3. Define coactive power.
4. Prove that Christ gave the Apostles the power to legislate.
5. Prove that Christ gave the Apostles judicial and coactive powers.
6. Give an instance showing that the Apostles actually legislated.
7. Why is the power of the Apostles supreme and independent?
8. Why is the obligation imposed by the power of the Apostles the most serious of all obligations?
9. Prove that this power of the Apostles is most universal.
10. Does each Apostle possess this power?
11. Does each Apostle possess this power as Peter possesses it?
12. What other power was given the Apostles?
13. Name some religious rites committed to the power of the Apostles.
14. Do you think that the Apostles have the duty to institute a ceremonial for the proper and dignified reception by men of the religious rites instituted by Christ?
15. Could you argue from what has been said that political rulers have no jurisdiction over the Apostles in the exercise of the powers granted them by Christ?
16. How would you show that a Church instituted by civil rulers, independently of the powers granted by Christ to the Apostles, is not the Church of Christ?

LESSON XXXVIII

THE LIFE OF CHRIST

HARSH NAMES AND PUNISHMENT

Notes. Matthew V, 17-26.

1. ''Jot or tittle'' seems to have been a proverbial saying; ''jot'' being the smallest letter in the Hebrew alphabet, and ''tittle'' being the small turns which were used to distinguish one Hebrew letter from another. ''The law and prophets'' means the Old Law. Christ altered nothing of the Ten Commandments; He obeyed the ceremonial law; He realized in Himself the prophecies concerning the Messias and His Kingdom. The Law was not a permanent thing, but something to be obeyed until Christ had fulfilled His mission and built His Church.
2. Even if a man is a teacher of the Law and yet violates it in his own actions, he will not enter heaven. The Scribes and Pharisees taught their interpretation of the Law and obeyed their own teachings only in externals. To teach and to do are necessary for entrance into heaven.
3. ''I say to you'' is a phrase by which Our Lord frequently contrasts His new teachings with those of the Old Law. They were preparatory to Him; He, the Lawgiver, is present with His message of the Kingdom, with His Church. The work of the Old Law is finished.
4. ''Racca'' is a Syriac word meaning ''empty-head'' or ''spit-out,'' a term for heretics.
5. Among the Hebrews, to call a man a fool was an unforgivable offense, for it was the same as calling him an immoral man, a man wallowing in sin and depravities.
6. The adversary is a creditor. The meaning of the similitude is that we must reconcile ourselves with God before death, while we are still on the way of life, or retribution will follow us after death. The phrase also refers to courts of law.

DOCTRINE

CHRIST PROMISED TO GIVE PETER THE PRIMACY OF UNIVERSAL JURISDICTION

232. **The Apostles Were a United Body of Men.** Christ established them as *one* organization with the definite aim of

teaching His doctrine infallibly, and with the powers of ruling and sanctifying men in accord with that doctrine.

233. **Christ desired this unity of organization** and prayed earnestly for it. In John XVII, 20, 21, He prays to His Father: "That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." And this prayer is offered not only for the Apostles, "but for them also who through their word shall believe in me."

234. **This Unified Organization Was to Last "Even to the Consummation of the World."** Now, in every organization wisely founded, there must be an effective bond which holds the individual members together; and the Gospels show clearly that Christ, in order to preserve unity in His organized teaching and ruling body, chose one of the Apostles and appointed him the primate, the head, the chief holder of power, the center of influence, the bond which would hold the individual members of the organization united.

235. We now investigate the following questions: *Did Christ appoint a primate? If so, who was he? What powers were given him?*

236. **The power of jurisdiction** means the legislative, judicial and coactive powers already mentioned.

237. **Primacy** in general means a certain pre-eminence which one person has over others. This pre-eminence may be **of honor**, i.e., of name or title, to which is joined mere honorary rights, e.g., of walking first in a parade, of sitting at the head of the table. No authority over others is involved.

238. Another kind of pre-eminence is the **power of supervision and direction.** There is no *right* to govern others; only the power of seeing that the government is conducted properly. The one who has this power is a superintendent, an overseer, representing higher authority, reporting conditions and conveying orders to inferiors. Such a superintendent does not govern. He is the representative of the governor, his mouth-

piece, his eyes and ears, seeing and listening and observing facts, and reporting them to his superior officer. Thus, the president of the Senate has no governing authority, but only sees that the sessions are conducted properly.

239. The power of jurisdiction, however, is a pre-eminence which consists in the real power of ruling others as subjects. This power is universal when it consists in the full and supreme power of ruling each and every single individual member of an organization. It is evident that this primacy of universal jurisdiction includes the primacy of honor and of supervision and direction.

240. In John I, 42, we read that Christ said to Peter:

"Thou art Simon, the son of Jona; thou shalt be called Cephas, which is interpreted, Peter."

In Matthew XVI, 15 to 19, we read:

"Jesus saith to them: 'But whom do you say that I am?' Simon Peter answered and said: 'Thou art Christ, the Son of the living God.'

"And Jesus, answering, said to him: 'Blessed art thou, Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.' "

241. We notice that Christ speaks **to Peter alone.**

"Jesus said to him: 'Simon Bar-Jona' "—i.e., Simon, son of John; i.e., Christ adds the name of Peter's father—"I say to *thee,* that *thou* art Peter."

242. Now, the word *Cephas* or *Kephas* is the Hebrew word for "Rock." The Greek translation of *Cephas* is *Petros,* Peter, Rock. Christ had given the name *Cephas* to Simon, Son of Jona, or John. Here Christ calls Simon by that name: "Thou art

Peter; and upon this Rock [Peter] I will build my Church. . . . . . I will give to thee the keys, etc."

243. It is evident that Christ addresses Simon Peter alone. Again, **Peter alone** is the Rock spoken of by Christ. Keeping the Hebrew word *Cephas,* we ought to read: "Thou art Cephas and *upon this Cephas* I will build my Church, etc." In Latin this would be: "Tu es *Saxum* et *super hoc Saxum,* etc." In Greek the word would be: "Thou art *Petros* and *upon this Petros* I will build, etc." In French this is preserved: "Thou art *Pierre* and *upon this Pierre,* etc."[1] The English literal translation of these phrases is: "*Thou* art *the Rock* and *upon this Rock* I will build my Church, etc." We lose the force of the original when we translate: "Thou art Peter; and upon this Rock."

244. But it is clear from the passage that *the object* designated by the word Cephas, Petros, Saxum, Peter, Rock, is *the same object* in both parts of the sentence; namely, Simon, Son of Jona, who had his named changed by Christ to Cephas, i.e., Petros, Peter, Rock.

245. Christ says: **"and upon this Rock,"** i.e., not on any other except the "Rock" just named, i.e., Simon.

246. Besides, **all** the words of Christ are addressed here to Peter; and if the word "Rock" means anyone else than Peter, then that person should be pointed out. Therefore, Christ says that Simon is the Rock and upon this Rock, i.e., on Simon, He will build His Church.

247. This Church means **the whole Church,** i.e., the entire building will rest upon the Rock, upon Simon. Christ's Church, which He Himself calls "*My* Church," will be built upon Simon as a building is erected upon a foundation of rock. *The whole building* which Christ calls *mine* will be built by Him *upon Peter.* Hence, there is no part of Christ's Church which does not rest upon Simon Peter, and this, not because of Simon Peter,

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[1] "Tu es Pierre et sur cette pierre je bâtirai mon église."

but solely because Christ built His Church in that way and upon that stone.

248. From Peter, then, the entire Church of Christ receives its solidity and firmness, even as a building receives its solidity and firmness from being joined to the foundation stones. Notice that Christ, in using the metaphor of a building, emphasizes two things: first, that His Church is a unified structure, one building, not many; and secondly, that this building rests on a man of remarkable strength, one who has the firmness and solidity which a wise builder would choose in a foundation rock.

249. The building of Christ is to stand firm precisely because it is built by Him upon such a Rock. Not only is the building to be entire and wonderful because of its Builder, but also the building is to be solid and firm because Christ cements it inseparably to a mighty Rock which He Himself has strengthened and chosen for the foundation of the structure. Christ, in a word, chooses to build the building, and also chooses the Rock upon which He will build it. Peter has no more to say about the matter than a rock has when a builder chooses it for his foundation stone.

250. And because the building is built by Christ upon this Rock, the "gates of hell shall not prevail against it." Here, certainly, the solidity and firmness of the structure are pointed out, and the reason assigned why the structure is solid and firm; namely, because it is built by Christ upon Simon Peter.

251. The expression "the gates of hell shall not prevail against it," means some tremendous hostile force, most powerful, and greatly to be feared. Yet, even this mightiest of enemies will not prevail against Christ's Church, because He Himself has built it on the Rock, on Peter.

252. Therefore, Christ promised **to Peter alone all the** power required to solidify effectively **the whole Church** and to preserve it unconquered in all dangers, even the worst. But this power is certainly the effective unifying principle established by Christ in His organization; and such a principle in an

organization made up of human beings can mean nothing else than the full and supreme power over the whole Church; namely, the primacy of universal jurisdiction. Peter is the keystone holding the other stones of the building together, and this metaphor can be applied to men in only one way; namely, that Peter, solidifying and giving firmness to the Church, unifies and sustains as head-ruler governing the whole organization; and hence Peter is the primate with full and supreme power of universal jurisdiction.

253. The expression "the gates of hell shall not prevail against it," offers another striking proof that Peter has this primacy.

The word "gates" was commonly used among the ancients to signify the whole city, the fortress, the whole house. To force the gates of a city meant evidently to overcome the city and its powers of resistance. The words "gates of hell" mean hell itself and all its powers, since there is question of a battle, of prevailing, of conquering, of a violent but futile attack upon the building erected by Christ.

254. But just what power is meant? What is the power of hell? No *good* power, evidently, but an *evil* power arising from hell, the abode of the wicked. Peter himself in his first letter, (verse 8), and John in Apocalypse XII, 7, speak of the inhabitants of hell as bitterly struggling against the kingdom of Christ, i.e., His Church; and Paul (Ephesians VI, 10-17) says that the inhabitants of hell are the *most bitter* enemies of all the enemies to be encountered, and that in them is the real struggle of the Church.

In Matthew XIII, 39, and Luke XXII, 31, we read that the prince of this abode of the wicked is the devil, called Satan, who disseminates discords and desired to test the strength of the Apostles.

255. With this evil power there is associated the world and the flesh, inasmuch as they are hostile to the Church of Christ. In Luke XI, 23, we read that men who are not with Christ are against Him; and in Matthew XIII, 39, we read of

the devil sowing enemies in the field of the Church; and Christ Himself says of the wicked ones among the Jews—"You are of your father the devil, and the desires of your father you will do." (John VIII, 44.)

256. Hence, Christ and the Apostles continually describe the devil and his associates as the opponents of the Church, and these are the enemies meant by the expression "the gates of hell."

257. Now, these powers shall not prevail, because Christ built His Church on the Rock of Peter. If, then, Peter did not have the supreme rule in the Church, he could not unify it, solidify it, and defend it against these attacks. It is from these enemies that all the perils threatening Christ's Church arise; e.g., discord, corruption of morals, heresies, schisms, persecutions, etc. Now, Peter must defend the Church effectively against all these enemies and therefore he must have full and supreme power to govern the whole Church, i.e., he must have full and supreme legislative, judicial and coactive powers; in a word, the primacy of universal jurisdiction.

258. In speaking of the Kingdom and its keys, Christ changes the metaphor and explains the prerogatives of Peter. Christ is the architect and builder of the Church. Peter is the foundation rock solidifying it. Now, in this statement: "To thee I will give the keys of the Kingdom of heaven," Christ uses the metaphor of the Kingdom and the keys of its power to show that He Himself is the Supreme King, the Church is His Kingdom, Peter the Supreme Ruler on earth, the Vicar of the King, the Viceroy, the Primate to whom the keys of power are entrusted.

In the metaphor of the building, Christ implicitly expresses the primacy. In the metaphor of the keys and the Kingdom, Christ explicitly states the primacy and its nature.

259. Again, the promise of the keys is here given *to Peter alone,* and the Kingdom of heaven is *the whole Church of Christ.* "Kingdom of heaven" was the usual name of the Church. In the first part, Christ is speaking distinctly of "**My** *Church*" as He builds it up of human beings. Again, Christ speaks of the power of binding and loosing, i.e., a power which is to be exercised on earth. Here, then, in speaking of the Kingdom and its keys, Christ is most certainly speaking of the same Church, i.e., of His Church on earth, which he frequently calls "the Kingdom of heaven." It is absurd to say that Christ is speaking of His Church in heaven! For, first of all, there would be a very abrupt transition from the Church on earth to the Church in heaven and back again, and no sign at all by which we could note this transition. Secondly, why should Peter be given power to rule souls in heaven when the purpose of Christ's Church has been attained once men have reached heaven? Hence, the only meaning here in this passage is that of the Church of Christ on earth and the keys of its power.

260. The expression "keys of the Kingdom" means true power of ruling the Kingdom, the place, the city, the house, etc. Such is the meaning among the ancients of the words "handing over the keys," for the keys were the symbols of supreme power to rule. Now, Christ promises this power *to Peter alone*, and therefore the words "I will give to thee the keys of the Kingdom of heaven" mean the primacy of universal jurisdiction over the whole Church of Christ on earth.

261. There is another interesting proof from the power of binding and loosing. Christ's words to Peter are: "And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."

262. In the metaphor of the keys and the Kingdom, Christ designates the primacy as a general power, but here He explains the efficacy of that power in its actual application; namely, it is the power of binding and loosing on earth with the ratification of Heaven.

263. Now, the universal power of binding and loosing is the full and supreme power of jurisdiction; and if it is conferred on one man alone, then it is the primacy of universal jurisdic-

tion. Christ here promises such power to Peter alone, and hence promises to Peter alone the primacy of such power.

TEST QUESTIONS

1. Why is it absurd to suppose that Christ established no unifying principle in His organization?
2. What three powers are contained in the power of jurisdiction?
3. What does primacy in general mean?
4. What does primacy of honor mean?
5. What does primacy of supervision and direction mean?
6. What does primacy of jurisdiction mean?
7. What does primacy of universal jurisdiction mean?
8. In John I, 42 show the significance of the change in Simon's name.
9. From Matthew XVI, 15 to 19 prove the following:
    - (*a*) That Christ addresses *Peter alone.*
    - (*b*) That *Peter alone* is the rock.
    - (*c*) That the *whole Church* of Christ is built on this rock.
    - (*d*) That the whole Church of Christ is solidified because it is built on this rock.
    - (*e*) That the whole Church of Christ is safe because it is built on this rock.
    - (*f*) That Christ here promises to *Peter alone* the primacy of *universal jurisdiction.*
10. From the expression "the gates of hell" show that the power of hell is meant.
11. From the same expression show that the power of hell means the devil and his associates.
12. From the same expression show that Peter was promised the Primacy.
13. From the same passage show, from the metaphor of the keys and the Kingdom, that Christ promised to Peter the Primacy.
14. In the same passage prove, from the power of binding and loosing, that Christ promised to Peter the Primacy.

LESSON XXXIX

THE LIFE OF CHRIST

SINS OF THOUGHT AND SENSE

Notes. Matthew V, 27-37.

1. Sins of desire, sight and touch are threatened with hell fire. The hand or the eye scandalizes when it becomes an occasion of sin; it is necessary to avoid these occasions because of the weakness of human nature. The surgeon at times cuts off a man's hand or cuts out an eye in order to preserve the health of the body: we must avoid occasions of sin in order to preserve the health of the soul. Drastic measures are demanded when the penalty of wilful presumption is hell fire. Our Lord minces no words when He speaks here and in other places about hell.
2. Verses 31 and 32 will be considered later on when we speak of Our Lord's commands concerning marriage. Suffice it to say here, that Our Lord speaks of a divorce allowed for unfaithfulness, but this is not to be a complete divorce from the bond. The parties simply live separate lives because of the unfaithfulness of one of them. The bond remains, and the parties cannot remarry, for Our Lord says that if they do marry they commit adultery. This text must be explained in the light of clearer texts and not taken by itself. Our Lord is very explicit on divorce and in His doctrine He would not contradict Himself.

DOCTRINE

CHRIST FULFILLED HIS PROMISE AND GAVE PETER THE PRIMACY

264. So far we have considered the promises made to Peter by Christ. Now, **whatever Christ promised unconditionally,** He certainly gave. Therefore, He gave Peter the Primacy, since He promised it unconditionally.

265. This is sufficient proof, but there is a beautiful scene in the Gospels, with Christ and Peter as the chief actors, in which Christ specifically states that He is conferring on Peter what He had promised.

In John XXI, 15 to 17, we read:

"When, therefore, they had dined, Jesus saith to Simon Peter: 'Simon, son of John, lovest thou me more than these?' He saith to him: 'Yea, Lord, thou knowest that I love thee.' He saith to him: 'Feed my lambs.'

"He saith to him again: 'Simon, son of John, lovest thou me?' He saith to him: 'Yea, Lord, thou knowest that I love thee.' He saith to him: 'Feed my lambs.'

"He said to him the third time: 'Simon, son of John, lovest thou me?' Peter was grieved because he had said to him a third time, 'Lovest thou me?' And he said to him: 'Lord, thou knowest all things; thou knowest that I love thee.' He said to him: 'Feed my sheep.'"

266. We notice in the above passage that Christ speaks **to Peter alone** and with the greatest solemnity and insistence. The command, "Feed my lambs. Feed my sheep," gives Peter control over **the entire flock** of Christ. The flock of Christ means all the faithful who belong to the one sheepfold of which Christ is the Shepherd. There is no limitation in the command, no lamb or sheep is excepted. The threefold repetition of Christ's command makes it remarkably emphatic.

267. Now, in this command Christ gives Peter the true power of jurisdiction over all the faithful without any exception whatsoever. For, literally, "to feed" means to exercise the office of shepherd, and, when applied to men, it means to take charge of men, to rule them. The metaphor was common among the ancients. Homer, for instance, calls the kings, "shepherds of the folk," meaning that they were the ones who ruled the people as a shepherd rules his sheep.

268. The obvious sense of the metaphor in the words "to feed" is apparent from the nature of things if we compare the office of a shepherd of sheep with the office of a shepherd of men.

The shepherd of sheep must provide food, guard against wolves and other dangers; cure the sick; prevent the sheep from wandering; search for and bring back to the fold the wanderer; and, when there are many sheep, the shepherd will obtain other men to assist him in caring for his flock, but under his orders.

269. Now, if the sheep are men, the shepherd cannot fulfill these duties unless he has the true power of ruling men.

Therefore, Peter alone received jurisdiction not only over all the rest of the faithful, but also over the Apostles themselves, since he is the shepherd of Christ's lambs and sheep **without any exception.** This means that Peter has the primacy of power, i.e., he is the chief, supreme, and universal ruler, and his power comes not from the sheep, but from the Supreme Shepherd, Christ.

270. Facts Confirming the Primacy of Peter.

1. Christ changed his name, indicating that some great office was to be entrusted to him. Read Genesis XVII, 5, 15; XXXII, 28; John I, 42; Mark III, 16.
2. In the four catalogues of the Apostles, Simon Peter is named first; this title is given him and it shows pre-eminence.
3. Whenever Peter is named with the other Apostles, his name comes first, except in a few instances where there is a special reason for naming someone else ahead of him.
4. Peter acts for all the Apostles, v.g., he pays the tribute. Matthew XVII, 26.
5. Peter is called by his name, while the other Apostles are included in the general title. Matthew XVI, 17; Luke VIII, 45, etc.
6. Christ in a special way makes Peter a fisher of men. Luke V, 10.
7. Christ washes the feet of Peter first. John XIII, 6.
8. After the Resurrection, Christ appears to Peter before He appears to the other Apostles. Luke XXIV, 34; I Cor. XV, 5.
9. In the Council of the Apostles, Peter is the one who announces that the new Apostle has been elected. Acts I, 15; II, 14; XV, 7.

10. It is Peter who first addresses and converts the Jews and Gentiles. Acts II, 37; IX, 48.

11. Paul comes to Jerusalem to confer with Peter. Galatians I, 18, 19.

12. Paul proves the truth of his doctrine especially from the approval given it by Peter. Galatians II, 7, 8.

13. Paul holds Peter in higher regard than he does the other Apostles. Galatians I, 18, 19.

14. Paul speaks to Peter as the leader. Galatians II, 11, 14.

15. From Galatians II, 11 to 14, we can formulate this argument: "I, Paul, resisted Peter; and then he again approved my doctrine. Therefore, on the authority of Peter, my doctrine is true." Hence, Paul looks on Peter's authority as the highest. In another instance, a dispute had arisen about the manner of dealing with the Gentiles who were converted to the faith. Peter acted in an imprudent manner that might lead the Gentiles to suppose that they had to follow the whole Jewish law of observances, circumcision, etc. Paul resisted Peter in this, and reprehended him because of the scandal that might arise among the new converts. But Paul's resistance is not rebellion. It is not resistance in any command or doctrine, but only a correction of Peter's imprudence, just as any inferior may, with good reasons on his side, bring to the attention of his superior a course of action which is harmful to the best interests of the organization. In fact, Paul's resistance of Peter in this matter, shows that Paul regarded Peter's action as that of the leader and, hence, much more to be feared in its harmful results.

TEST QUESTIONS

1. Deduce from His promise that Christ fulfilled it.
2. From John XXI, 15 to 17, prove that Christ fulfilled His promise and gave Peter the Primacy.
3. Give facts confirming the Primacy of Peter—
    (*a*) From his name.
    (*b*) From his actions.
    (*c*) From Christ's actions in regard to Peter.
    (*d*) From the Council of the Apostles.
    (*e*) From Paul's general relations to Peter.
    (*f*) From Paul's resistance of Peter's imprudence.

LESSON XL

THE LIFE OF CHRIST

HYPOCRISY AND THE REVENGEFUL SPIRIT

Notes. Matthew V, 38-42; VI, 1-13; Luke VI, 29-30.

1. The cases given to exemplify the principle of "resist not evil" are counsels and not of strict obligation. In certain circumstances it becomes necessary to assert our legitimate rights. Our Lord defended Himself vigorously when He was struck on the face, and St. Paul was vehement in demanding his rights as a Roman citizen. It is the spirit of private revenge that is condemned.
2. Couriers could commandeer man and beast in the public service.
3. Reasonable giving and lending is recommended, certainly not a senseless prodigality.

DOCTRINE

WHO IS THE SUCCESSOR OF PETER IN THE PRIMACY?

271. **The Primacy which Christ gave to Peter** was certainly not to cease when Peter died. The organization which Christ established was to last "even to the consummation of the world," and therefore the great unifying principle which Christ established in that organization was also to last to the end of the world.

The Primacy, then, is in existence today even as the Church of Christ exists today. Who is the successor of Peter in the Primacy?

272. **Our present answer** to this question is only an indication, not a strict demonstration, since that will come later on in a more suitable place. But here and now it seems best to state definitely that *there is no doubt about who is the successor of Peter in the Primacy.* It is merely a matter of his-

tory that there has been from the days of Peter a certain person who succeeded him as Bishop of Rome and Primate of the universal Church.

273. **Here we are not supposing** that any one of the many Christian Churches is the true and only one established by Christ. We do know, however, from the proofs already given that Christ's Church must be in existence today and must be in existence even to the end of the world. The same is true of the Primacy. Christ's Church will be the one which has as its Primate, its Head, its Chief-Executive, *the successor of Peter*. What Church has this Primate?

274. **This question is answered in history** just as history answers the question: Who is the present successor of George Washington in the Presidency of the United States?

Of course, when history shows us who the successor of Peter is, then we have historical evidence pointing out unmistakably what Church of the many Christian Churches today is the Church which Christ Himself founded.

Now, history shows without the least doubt that a man who is Bishop of Rome is the successor of Peter in the Primacy. Indeed, no other man in history has ever claimed to be the Primate except the Bishop of Rome; and if he is not the successor of Peter, then Peter has no successor, and the unifying principle which Christ established in His Church has ceased. This is the same thing as saying that Christ's Church is not to last to the end of the world, contradicting Christ's own clear statement. Therefore, admit that the Bishop of Rome is the successor of Peter in the Primacy, or admit that the Primacy has ceased, and thus contradict Christ.

275. **Between these alternatives** there is only one rational choice. We are seeking *Christ's Church*, not any other. His Church has and must have even to the end of the world, the successor of Peter as Primate. History clearly shows that the Bishop of Rome is this successor of Peter, both as Bishop of Rome and as Primate of the universal Church. Therefore, the Bishop of Rome heads the Church of Christ. Therefore, if we

can find the Bishop of Rome, we can find the true Church of Christ; and all Churches other than the one of which he is the head, must be rejected as man-made institutions.

It is just like saying that where you have the legitimate successor of George Washington in the Presidency of the United States, there you have the Chief-Executive of *the United States*, not of England, France, Brazil or any other country.

Later on, we shall examine thoroughly the historical evidence proving that the Bishop of Rome is the successor of Peter in the Primacy. At present we simply call attention to this point: Peter must have a successor; and that successor is the Bishop of Rome.

TEST QUESTIONS

1. Show that the Primacy must be in existence today.
2. From what source would you prove the present successor of Peter in the Primacy?
3. What Church has the successor of Peter as Primate? How do you know?
4. If we can find the successor of Peter in the Primacy, have we found the true Church of Christ?
5. Why is it that we do not confine ourselves to this simple proof? If you were asked to prove what church is the true Church of Christ, would the proof indicated here be sufficient?

LESSON XLI

THE LIFE OF CHRIST

LOVE EVEN YOUR ENEMIES

Notes. Matthew V, 42-48; Luke VI, 27-36.

1. The Jewish law was deficient in this, that it urged love only for one's citizens, saying nothing about aliens, v.g., the Gentiles. Our Lord forbids us to hate enemies in our hearts, and He counsels, without commanding, that we show even enemies special signs of affection. The Jews refused even to greet those of other nationalities.
2. The motives assigned by Our Lord for this course of action are: (1) God Himself in His actions in the world; (2) the lofty perfection of the action; (3) its reward in heaven.

DOCTRINE

CHRIST HIMSELF DIRECTLY ESTABLISHED HIS CHURCH AS A RELIGIOUS SOCIETY

276. From what has already been proved, we see that **Christ Himself founded His Church.** He is the *immediate* organizer into one body of all those who profess His doctrines. In organizing this body of believers, Christ at the same time established in it all the essentials of a society. In other words, the Church, as it came from the hands of Christ, was a social organization.

277. We mean that the Church as founded by Christ is a society in the strict sense of the word; namely, *a constant moral union of many persons working for a common purpose under a common authority.* Here we have all the essentials necessary for a society strictly so called.

278. This society of Christ is *religious,* i.e., its particular purpose is the glory of God and the salvation of souls.

279. **It is clear from the Gospels,** that Christ gathered together many persons and gave them a common religious purpose; that He also united and subjected them to one and the same faith and authority. He did this when He established the Church. No one intervened between Christ and the Church organized as a religious society, and therefore Christ Himself directly established the Church as such a society.

280. **That Christ gathered together many persons** is narrated everywhere in the Gospels. He taught in the Synagogues of the Jews; in the Temple; on the seashore; on the mountainside, etc. See Matthew XIII, 54; V, 2; Mark XIV, 49; IV, 1.

Many believed in Him, Galileans, Samaritans, Jews, etc. See Luke, IV, 14; John XI, 45; IV, 39. Indeed, the chief priests and Pharisees were so jealous of the number of Christ's followers that they said: "If we let him alone so, all will believe in him." John XI, 48.

Christ made disciples. It is clearly stated that "Jesus maketh more disciples, and baptizeth more than John." John IV, 1. He chose twelve men for Apostles. "And he made that the twelve should be with him, and that he might send them to preach." Mark III, 14.

281. **Christ gave His disciples a religious purpose,** for He commanded the disciples to believe His doctrine, fulfill His commands, be baptized, etc. The proper purpose of these actions is the sanctification of man and the glory of God, i.e., the purpose is religious. Thus Christ Himself says: "He that believeth and is baptized shall be saved" (Mark XVI, 16). In John XVII, 4 to 6; 17, 18, He says, addressing the Father: "I have glorified Thee on earth; I have finished the work which Thou gavest me to do," i.e., manifesting the Father's name to men. And Christ sent His Apostles to do the same work. Therefore Christ Himself assigned the common religious purpose to His organization.

282. **Christ also united His followers** and subjected them to the one and the same authority. For, His followers are to have the bond of the same faith, i.e., all must believe Christ's

complete doctrine taught to them by Himself and His Apostles. All, too, are bound by the same obedience, i.e., all are subjected to the jurisdiction of the Apostles and Peter the Primate.

283. Again, in Matthew XVI, 17 to 19, when Christ uses the metaphor of building His Church on the Rock, and of giving to Peter the keys of His Kingdom, Christ speaks as **the direct organizer** of the Church into a religious society. What He promised, He fulfilled; and He promises the firmest union in His Church because of its Builder, Himself; its foundation, Peter; its stability against enemies. Hence, in these metaphors Christ is speaking of His Church as a unified and irresistible society with a definite religious purpose.

Again, Christ, by establishing His Apostles as a teaching body with power to teach and rule and sanctify men, clearly established His Church as a religious society.

284. **The Apostles understood and acted upon this fact,** for in Acts XV, 23 to 29, the Apostolic decree was both doctrinal and disciplinary, and in it the Apostles declare that they rule the whole Church as teachers and legislators. They make laws for all the Churches, (Acts XVI, 4), and they certainly would not have done this if Christ had not established His Church as one religious society under one authority and with one purpose.

285. The Church Is a Perfect Society.

A perfect society is one that is not subordinate to any other society in its purpose and the means of obtaining that purpose.[1]

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[1] "It [the Church] was also to be independent. It was not to be an earthly Kingdom: still less a department or function of any civil State. Its founder was God Himself; its objects were defined by Him; the bonds uniting all its members were fixed by Him; the officers who should rule over it were of His own appointment; the limits of their authority, the principles of their government, He Himself laid down. It was the Apostles, not temporal princes, whom He sent to preach, and to baptize; it was only to the Apostles He gave power to forgive sin and to reproduce the Eucharist; it was only the Apostles who received authority to say: 'It hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things.' Nor did He call kings or princes into consultation; or even hint to His Apostles

The Church of Christ is not subordinate to any other society in its purpose, for the glory of God and the salvation of mankind is absolutely supreme as a purpose. Nor is the Church of Christ subordinated to any other society in the means for obtaining its purpose. Christ Himself established these means, namely, doctrines, sacred rites, full authority to teach and rule.

The Church, then, is a society no less than the State, and perfect in its own order and possessing its own rights.

286. From what has been proved above, we see that **Christ's Church is an unequal society** since the authority in it is not held by all the persons constituting the society, but only by a single person or a few persons. All the other members of the society are subject to the authority established by Christ in His Apostles and especially in Peter. Notice that the Church is an unequal society *by divine right*, i.e., by the will of Christ.

287. From this it follows that **the authority to teach and rule** in Christ's Church is not delegated by the people to a few persons. The people, before any such delegation, and by the

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that, in the fulfilment of their mission, they were to wait on any secular approval or consent. And so much we might have looked for. If the Kingdom is a spiritual one, if it comes into being for the saving and the sanctifying of men's souls, if the faith it teaches, the means of salvation it employs, are superhuman and supernatural, then we should not expect it to be left dependent, for its action and its very existence, on any earthly power. And its universality precludes such dependence. If the Kingdom is to be a world-wide society, with a common faith, and common religious rites, and common government, it can neither be identified with nor subject to any local state. And that, all the less, if, as Christ warned His Apostles, when preparing them to carry out His plan, they were sure to meet with opposition from the great ones of the world. 'If they have persecuted Me, so will they persecute you,' He tells them; and 'They will deliver you up in Councils, and they will scourge you in their synagogues; and you shall be brought before governors and before kings for My sake, for a testimony to them and to the Gentiles. . . . The disciple is not above the master, nor the servant above his lord.' There was no civil authority on earth, when Our Lord was laying the foundation of His Kingdom, from which He might look for favour or support, or even toleration. Is it, therefore, likely He would give civil authorities the right to frustrate His Divine plan?"—**P. Finlay S.J.**, *lib. cit.*, p. 81.

will of Christ, are obliged to hear and obey the Apostles and their Primate, Peter.

288. The Church of Christ Described.

From what has already been proved, we can now describe the Church of Christ thus: It is a perfect society of living men, founded as such by Christ Himself directly; the members being united by the profession of the same faith taught by an infallible teaching body; the members being united also by the same baptism and sacred rites; and subjected to the one and the same ruling power of the Apostles, and their Primate, Peter; for the purpose of sanctifying the souls of men and giving glory to God.

TEST QUESTIONS

1. Define society.
2. What is the purpose of a religious society?
3. Show that Christ Himself gathered together many persons as His disciples.
4. Show that He gave these disciples a religious purpose.
5. Show that He subjected these disciples to a common authority.
6. Show that in the metaphors of the Building on the Rock and the Kingdom and its keys, Christ directly established His Church as a religious society.
7. Show from the actions of the Apostles in their first Council that they understood that Christ Himself had organized His whole Church as one religious society.
8. Define a perfect society.
9. Show that the Church as established by Christ is a perfect society.
10. Describe the Church of Christ.

LESSON XLII

THE LIFE OF CHRIST

A MAN BLIND TO A BEAM OF WOOD PERCEIVES A SPLINTER

Notes. Matthew VII, 1-5; VI, 12; Luke VI, 31; 37-38; 41-42.

1. Harsh judgments are condemned. We are not our neighbor's judges, and God will deal with us as we deal with our neighbor.
2. The mote was a small splinter of wood. The meaning is: Why should we see a small defect in our neighbor and pay no heed to a defect as large and as heavy as a beam of wood in ourselves? Be magnanimous in spiritual as well as in material giving, but not foolishly prodigal in either.

DOCTRINE

THE NATURE AND CHARACTERISTICS OF CHRIST'S CHURCH

289. We have proved that Christ Himself established a teaching-body which was to teach men infallibly and rule and sanctify them in accord with that teaching. We have proved also that Christ established a unifying principle in this organization by appointing Peter the Primate, with full and supreme power of jurisdiction over the universal Church. We have indicated that on historical evidence the Bishop of Rome is the successor of Peter in the Primacy, and therefore that the Church of which he is Primate is Christ's Church.

290. We might here consider more thoroughly the historical evidence that the Bishop of Rome is Peter's successor, and take the Church of which the Bishop of Rome is head and study its nature and characteristics. But it seems better from the scientific standpoint to study the Church for further marks which will lead us to identify it today.

291. We are not, therefore, supposing that any one of the many Churches claiming to be Christ's is really His. We have indeed discovered a great characteristic of Christ's Church which must be in existence today, namely, the Primacy. We have also indicated who that Primate is. **But we wish to inquire further into the nature and characteristics of Christ's Church** in order to discover other marks which will lead to a fuller identification of the Church today.

We have so far, as it were, indicated one numeral of a house-address, a very significant numeral, it is true, and one by which we can undoubtedly and without any danger of a mistake find the building which Christ called "MY Church." This would be like finding a house which has only one numeral in its address. To find that one numeral would be sufficient.

292. But when Christ established His Church, He established an institution with many perfections. These perfections, of course, depend on *the will of Christ*. We are not allowed to imagine *on our own account* a Church, no matter how perfect and ideal it may be, and then call it the Church of Christ. It would be one of our own imagining, a creature of our own brains, and not Christ's Church.

We must, then, investigate the perfections which are necessary and essential properties of Christ's Church and put in that Church by Christ and nobody else. We cannot omit even one perfection which Christ wished to be in His Church. We are inquiring into all the necessary, all the essential perfections, and it is our purpose here to find, *by an analysis of the organization which Christ established,* what these perfections are.

When we have discovered them, we can add them to the one already indicated, prove this one completely, and then look around us on all the various Churches of today to see which one possesses all these perfections. Then with all the numerals of the address clearly known, we can search for the building which Christ Himself erected, and into which we must go if we are to follow Christ.

TEST QUESTIONS

1. Sum up the argument thus far.
2. What great characteristic of Christ's Church have we already discovered?
3. Why do we look for other characteristics?
4. Why cannot we on our own account assign certain characteristics to Christ's Church?
5. How are we going to find these perfections or characteristics of Christ's Church?

LESSON XLIII

THE LIFE OF CHRIST

THE GATE AND THE WAY OF LIFE

Notes. Matthew VII, 13-23; Luke VI, 39-46; XIII, 24-30.

1. Few find the gate and the way of life because of their own negligence in following the light that leads to them.
2. Our Lord warns against false teachers or guides to the way and gate of life. They are blind and lead the blind, and both will go into the ditch. This warning is very applicable nowadays when all kinds of new fads and theories are being propounded, catching many of the unwary. Just why every foolish doctrine should have its followers is a puzzle, but it is permitted to suspect that ends are attained other than those proposed in honeyed language. By their fruits you shall know them.
3. Our Lord shows that mere utterance of His name, even miracles and prophecies, are in themselves insufficient to enter heaven. Believe, obey, and do. Lip-belief, selfishness, and satanic deeds will certainly get us nowhere on the way of life. Judas is a good example of one who worked miracles in Our Lord's Name and yet, within two-years' time, he treacherously whispered "'Hail, Rabbi,' and he kissed Him."

DOCTRINE

CHRIST'S CHURCH WITH ITS POWERS TO TEACH AND RULE IS PERPETUAL AND UNCHANGEABLE

293. By **perpetual** we mean that the Church will last to the end of the world.

By **unchangeable** we mean that there will never be a substantial change, either for better or worse, in the Church of Christ, so far as the teaching and ruling body is concerned. In other words, the teaching-body, the ruling-body, the Primacy, will never be more perfect or less perfect than they were when established by Christ.

That the *teaching-body itself is perpetual and unchangeable* may be seen from Matthew XXVIII, 20, where Christ says: "and behold I am with you all days, even to the consummation of the world."

294. The expression "the consummation of the world" means the end of the world; "all days" means constantly, i.e., without any interruption, always. Therefore Christ will be with the teaching-body which He established in His Apostles *always* and *to the end of the world.* Therefore, this same teaching-body will remain always and to the end of the world. But this would not be true unless the teaching-body were also perpetual and unchangeable, at least in its substantials. The teaching-body in *its doctrines* is unchangeable, for it cannot reject any doctrine of Christ; nor explain any doctrine in a sense contradictory to that already attributed to it; nor can any *public* revelation be added which is altogether new. For

(*a*) If the teaching-body *ever rejected* any of Christ's doctrines, it could err, and we have proved that it cannot err.

(*b*) If the teaching-body *explained a doctrine* in contradictory senses, it would have to reject one of these senses and admit its error.

(*c*) If the teaching-body *added any new revelation* to Christ's doctrine, then this new revelation would be a truth of the Christian religion. But Christ promised: "But when he, the Spirit of truth, is come, he will teach you all truth" (John XVI, 13), and this certainly means that *every truth* of the Christian revelation was entrusted to the Apostles. This, too, is the way they understood the promise, for, e.g., Paul urges Timothy to guard the deposit of faith and to avoid all novelties (I Tim. VI, 20, 21; Galatians I, 6 to 9). And from the very beginning of Christ's Church, it was an axiom among the foremost teachers that after the Apostles there would be no new public revelations. A *private* revelation made by God to a certain individual is not excluded here. We speak of *public* revelations of *new* doctrines of Christ.

295. The power to rule is perpetual if the teaching-body is, for the ruling power must remain as long as the teaching-power. The two cannot be separated, since the ruling power has the teaching-power for its purpose. Again, the teachers must teach to the end of the world and the power to rule is granted them with the power to teach. Furthermore, Christ sent the Apostles even as He had been sent, and His power was not limited by time.

296. The Apostles themselves understood that their powers to teach and to rule were perpetual. Read the following passages: Acts IV, 12; II, 30; XX, 17, 28; XIV, 22; 2 Tim. IV, 2; 5, 6; 1 Tim. V, 22; Titus, 1, 5; 1 Peter, V, 1 to 5; 2 Peter I, 14, ff.

297. The Primacy Is Perpetual. In Matthew XVI, 18, Christ says that He founds the Church on Peter, and that the gates of hell shall not prevail against it. The Primacy, then, must last as long as the Church is to be strengthened and defended against the gates of hell. This means that the Church must be defended even to the end of the world, for the Church will last until the end of the world. Again, the words ''shall not prevail'' mean ''shall never prevail,'' i.e., the Church will not only be perpetual, but will be kept safe and firm perpetually, and the Kingdom of the Church, which will endure to the end of the world, will always have its ruler.

298. The power of teaching and ruling will remain perpetually with the **legitimate successors** of the Apostles, for the Apostles alone received and possessed it, and they alone can communicate it to others. This is the way the Apostles acted, as we saw before, and it is a fact of history that the constant test of the power to teach and rule in the Church was whether those who claimed this power had received their commission from the Apostles or the Primate.

TEST QUESTIONS

1. What is meant by saying that the Church is *perpetual?*
2. What is meant by saying that the Church is unchangeable?

3. Prove that the teaching-body *considered in itself* is perpetual and unchangeable.
4. Prove that the teaching-body *in its doctrines* is perpetual and unchangeable.
5. If God made a private revelation to some individual would not this revelation *change* the doctrines of the Church.
6. Prove that the *power to rule* is perpetual.
7. Prove that the *Primacy* is perpetual.
8. Prove that the *powers of teaching and ruling* will remain perpetually with the *legitimate* successors of the Apostles.
9. Read Christ's parables of the Cockle, Matt. XIII, 24; of the Net, Matt. XIII, 47; Matt. VII, 24; and Matt. XVI, 18, and show how these refer to the perpetuity of Christ's Kingdom.

LESSON XLIV

THE LIFE OF CHRIST

THE WISE AND THE FOOLISH BUILDER

Notes. Matthew VII, 24-29; Luke VI, 47-49.

1. In the East, torrents are common and extremely destructive. The follower of Christ builds on a Rock and withstands the torrents and the storms of life.
2. The people recognized in Christ ''one having power,'' and contrasted Him with the powerless Scribes and Pharisees. The whole Sermon on the Mount is itself like a great mountain, standing far above the teachings of mere man; beautiful in its language, sublime in its counsels and commands, sustained in its Godlike tones, a starry height to which no teacher has reached or ever will reach.

DOCTRINE

BY THE WILL OF CHRIST HIS CHURCH IS NECESSARY FOR SALVATION

299. By the Church of Christ we mean that religious society founded by Christ, the members of which are joined together by the threefold bond of the same belief, the same means of sanctification, and the same obedience to the authority established by Christ.

300. We say **by the will of Christ,** i.e., by a positive law of God, by divine right; for, the Church is necessary for salvation, *not from the nature of things,* but *from the will of Christ.*

301. We say **necessary for salvation,** i.e., the Church is absolutely required for salvation, so that no one can come to eternal life unless he be joined *either actually* or *by desire* with the Church. This remains true even though a person, through no fault of his own, is not joined to the Church.

302. To be joined to the Church **actually**, signifies an actual union through the threefold bond of faith, the means of sanctification, and obedience to the authority established by Christ.

303. To be joined to the Church **in desire**, means a firm determination to be joined to the Church of Christ actually.

304. We speak here of those only who have, or at least have had, the use of reason. These persons are of two classes: those who know Christ's Church and can join themselves to it; and those whose ignorance of Christ's Church cannot be removed, and, because of this ignorance or some other obstacle, cannot join themselves to it.[1]

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[1] "'Let us eat and drink, for to-morrow we die,' had been the wisdom of the heathen. 'That thy days may be long in the land which the Lord thy God will give thee,' was the main incentive to virtue for the Jews. 'To-morrow we die,' Christ also and His Apostles taught; but they added: 'and after that, the Judgment.' Death is only change, a passing over from the occupations and pleasures and sufferings of this visible world to the realities of eternity. And it is to prepare for those realities, to predetermine our part in them, that we are living here. So much God incarnate, by Himself and by His Apostles, has made clearly known to us. Now it cannot seriously be doubted that we are bound to make that preparation, to take all wise and reasonable precautions to secure happiness in eternity. If self-preservation be not merely an instinct of nature, but a moral law, if man may not misuse grossly, or recklessly cast away, the material and spiritual gifts which God has bestowed upon him, and which fit him for personal and social happiness, if he is even bound, within reasonable limits, to preserve and develop them, surely we are obliged to guard against the loss of the higher life which should follow upon death, and against the perversion or destruction of the gifts and faculties, through which alone that higher life is possible? And surely we are obliged to adopt the means at once easiest and most secure to attain that object? Membership of the Church of Christ is just that means. Unswerving faith in the Christian revelation, obedience to a Divinely given moral law, approach to Divinely instituted religious rites through which grace is offered, submission to a Divinely appointed guiding authority: it is plain that these constitute an easy and effective means by which to attain salvation; and these are the links which bind men to the Christian Church, and bind them, within it, to one another. On this ground, then, of personal need and personal advantage there would seem to be a natural obligation to seek membership of the Church of Christ."—**P. Finlay, S.J.,** *lib. cit.,* p. 116.

305. We say that for those who know Christ's Church and can join themselves to it, **actual membership** is absolutely necessary for salvation.

306. We say that for those whose ignorance of Christ's Church cannot be removed or who, for some other serious obstacle of like nature, cannot join themselves to it, **the determination** to be an actual member of Christ's Church is absolutely necessary for salvation.

307. We shall now prove these two statements.

In John III, 5, we read: "Jesus answered: Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." Therefore, one who is without Baptism cannot be a disciple of Christ or a member of His Church or enter heaven.

Again in Mark XVI, 16, we read: "He that believeth and is baptized shall be saved; but he that believeth not, shall be condemned." Therefore, anyone who *knowingly and deliberately* rejects *the faith* of Christ's Church, cannot be saved.

Again, anyone who *knowingly and deliberately* refuses *obedience* to Christ's Church cannot be saved; for, the teaching-power and the ruling-power are inseparable, and if he who will not believe shall be condemned, so will he who does not obey those teachers in the matters which pertain to that faith. The commission given by Christ to Peter and the Apostles is certainly a commission to teach *with authority;* and this necessarily supposes on the part of the subject a corresponding obligation *to hear and obey.*

Hence: To be an actual member of Christ's Church means: (1) that a person is baptized; (2) believes all Christ's teaching; (3) obeys the rulers appointed by Christ to conserve and interpret that teaching. Now, any person who knowingly and deliberately refuses to be an actual member of Christ's Church, cannot be saved.

308. Also, for those who are ignorant of Christ's Church, or who cannot join themselves to it, the serious determination of embracing all that God demands under penalty of condemnation, is absolutely necessary for salvation. But Christ certainly demands actual membership in His Church, as we have just proved; and, therefore, even those who are ignorant of the Church, or those who cannot join themselves to the Church, must have at least the *serious determination to do what Christ wishes;* and in this determination there must be, either explicitly or implicitly, *the determination to be an actual member of Christ's Church.* If this determination is not *in any way* contained in the wish to do what Christ demands, then that wish does not embrace *all* that Christ requires, but only some things that the individual chooses.

309. The early teachers of Christ's doctrines always taught that *no one outside Christ's Church can be saved.* But this expression "no one outside the Church of Christ can be saved," must be rightly understood.

310. **It does not mean** that no one can be saved who through no fault of his is not an *actual member* of Christ's Church.

311. **It does mean** that no one who *deliberately and knowingly keeps outside* Christ's Church, can be saved. And, certainly, anyone who has the serious desire to be a member of Christ's Church, *is not deliberately outside it,* and is not, *for that reason,* excluded from salvation.

312. Hence we say that anyone who through no fault of his is outside Christ's Church, can be saved, provided that he has the serious determination to be a member of that Church.

313. This desire to be a member of Christ's Church would be contained in every serious determination not to commit serious sin, or to do *all* that Christ demands for salvation.

Note: In another volume, when we treat of the Sacraments in Christ's Church, we shall speak of infants and insane people, and find out how the teaching "Outside the Church of Christ there is no salvation" applies to them.

TEST QUESTIONS

1. What makes the Church of Christ *necessary for salvation?*
2. What is meant by *"necessary for salvation"?*

3. What is meant by being joined to the Church *actually?*
4. What is meant by being joined to the Church *in desire?*
5. Of what two classes of persons are we speaking here?
6. Prove that anyone who knowingly and deliberately rejects the faith of Christ's Church and obedience to it, cannot be saved.
7. Prove that anyone who is ignorant of Christ's Church cannot be saved unless he has the serious desire to be joined actually to Christ's Church.
8. Explain what the saying "Outside the Church of Christ there is no salvation" *does not mean.*
9. Explain what *it does mean.*
10. How may a person ignorant of Christ's Church have the serious determination to be an actual member of it?

LESSON XLV

THE LIFE OF CHRIST

THE GREAT FAITH OF A ROMAN CAPTAIN

Notes. Luke VII, 1-10; Matthew VIII, 5-13.

1. The Mount of Beatitudes was seven miles southwest of Capharnaum.
2. The centurion was most likely a Roman commanding the garrison at Capharnaum. He commanded about one hundred men and would correspond to the modern army captain.
3. St. Matthew says the centurion himself came to Jesus; St. Luke says that the centurion sent word to Jesus; but both narratives agree substantially, since men are often said to do themselves what they do through their messengers.
4. The centurion was charitable, for he loved his servant and went to great trouble to help him.
5. The centurion had probably donated the money which built the very synagogue of Capharnaum in which Jesus had preached. He was a deserving man and Jesus grants an extraordinary reward, as He does to all who help His Church by their liberality.
6. The centurion is an honest man; he acknowledges his own unworthiness, and, showing great faith in Our Lord's powers, begs Him to save Himself the wearisome journey and simply command the disease to depart, even as the centurion would command one of his soldiers to go and he would go. If an under-officer could obtain obedience from his men, why could not the God of all power command a disease! Jesus *marveled!* This man was not a Jew but a Roman, and yet he has this great faith. Here is the way to make Jesus marvel, by your strong faith in His divine powers.
7. "Lord, I am not worthy that thou shouldst enter under my roof," are words that will last as long as Christ's Church. They are said every day in the Mass—"Domine, non sum dignus"—before the Communion of the priest and before every Communion of the people.
8. Faith, such as that of the centurion, is so strong that it is modest and childlike; yet, since it is in the soul of a strong man, realizing who Christ is, it is also very humble. If Jesus marveled at this man's faith, we certainly ought to cultivate the same strong, childlike and humble belief in all that Christ has proposed through His Church for our belief.
9. "Many shall come from the East and the West," refers to the Gentile nations, who, like the Roman centurion, will have faith in Christ, be

received into the Kingdom, the Church, while the chosen people, the Jews, will be left outside the doors because of their pride and stubborn unbelief.

DOCTRINE

CHRIST'S CHURCH IS APOSTOLIC

314. Since the Church is perpetual and unchangeable, it will remain always as the Church which Christ founded upon Peter and the Apostles. Hence, to say that the Church is perpetual and unchangeable, is to say that the Church is Apostolic.

We shall, however, explain that apostolicity as it pertains to three points: (1) Apostolic *origin;* (2) Apostolic *doctrine;* (3) Apostolic *succession.*

315. By Apostolic origin we mean the *legitimate source* from which the whole Church of Christ with all its parts is necessarily and rightfully derived from the Church as it was in the time of the Apostles. For *particular* Churches this Apostolic origin is *immediate* if the Church has been founded *directly* by any Apostle, as the Church of Corinth was by Paul, and the Church of Rome by Peter.

316. The Apostolic origin is *mediate* if the particular Church was founded by *some successor* of the Apostles, as tradition tells us that the Church of Alexandria was founded by Mark.

317. By Apostolic doctrine we mean the entire deposit of faith preserved and handed down by the Apostles. This means that not only *all the doctrines* taught by the Apostles are actually preserved and handed on, but also that all the doctrines are preserved and handed on *without any error,* i.e., infallibly; and this quality, which Christ Himself attached to His doctrines, assures us that the *doctrine is not corrupted* and *cannot have been corrupted.*

318. By Apostolic succession we mean the public, lawful and uninterrupted substitution of persons in place of the Apostles in the office of teaching and ruling.

The appointment of such successors to the Apostles is *public,* i.e., made by external rites and actions in order that these successors may be known as such. The appointment is *legitimate,* i.e., made according to certain accepted norms the chief of which is the right to confer the power on others, and union with the head of Christ's Church, the primate.

The succession is *never interrupted,* i.e., in a perfect continuous line, the power is derived from the Apostles, either through the primate alone, or through an Apostle whose successors are *in union with the primate.* Notice that this succession *must be that which Christ wishes.* If, then, a successor of the Apostles should break, e.g., the union with the primate, he is only a *material* and not a *formal* successor of the Apostles, since Christ most certainly wishes that *all* the successors of the Apostles should be joined with the head of the Church appointed by Himself. No one, therefore, participates in the power granted by Christ to His Apostles if such a one is only a material and not a true formal successor of the Apostles.

319. The proofs are simple and follow from what has already been proved:

1. The Church of Christ is *perpetual and unchangeable,* and therefore it is *Apostolic in origin,* because if it ever deviated from the Apostles, it would change and hence would not be the Church which Christ founded.

2. *Apostolic doctrine* is rightly had only where there is the infallible teaching-body established by Christ to preserve and teach His entire doctrine. We have proved that Christ's Church has this infallible teaching authority, and hence Christ's Church is Apostolic in regard to its doctrine.

3. A *succession of persons* in the office of teaching and ruling *is necessary* in Christ's Church, for otherwise the teaching-body, the ruling-power, the Primacy, could be changed or it could actually cease to exist.

This *succession is public* because in a public manner both Christ and His Apostles acted; and if the succession were not public, the faithful *could not know* who their legitimate teachers and rulers are.

Hence a succession that was not public would have no purpose. This *succession must be legitimate,* for otherwise it would be against the will of Christ.

This *succession must never be interrupted,* for the power cannot be given to another except by those who possess it. If there is no connection with the Apostles and the primate, there is no power to give.

320. Notice that if there is no Apostolic succession there is no Apostolic origin or doctrine; for, if the succession breaks away from the Apostles, then those who exercise the powers to teach and rule must *get their power from another source* than that of the Apostles and hence they would not be *Apostolic in origin.*

321. Besides, infallibility was promised to the Apostolic teaching-body alone, together with its primate; and so, if the succession should fail, the infallible teaching-body would fail, and the Church would not be rightly Apostolic in its doctrines.

322. From all this we see that *Apostolic succession, especially in the Primacy,* is a power to be investigated as one of the most fundamental in Christ's Church.

The Primacy and connection with it is, then, the first of all means for distinguishing the true Church of Christ from others that claim His name.

TEST QUESTIONS

1. Prove in general that the Church is *Apostolic.*
2. Define and explain *Apostolic origin.*
3. Define and explain *Apostolic doctrine.*
4. Define and explain *Apostolic succession.*
5. Prove that the Church of Christ is *Apostolic in origin.*
6. Prove that the Church of Christ is *Apostolic in doctrine.*
7. Why is a succession of persons in the office of teaching and ruling necessary?
8. Why must this succession be *public?*
9. Why must this succession be *legitimate?*
10. Why must this succession be *uninterrupted?*

LESSON XLVI

THE LIFE OF CHRIST

JESUS GIVES LIFE TO THE DEAD SON OF A WIDOWED MOTHER

Notes. Luke VII, 11-17.

1. Naim was a small town twenty-five miles southwest of Capharnaum. Jesus was on His third journey, from Capharnaum, into Judea, then to Galilee, and back to Capharnaum. It was probably near evening when Our Lord approached the gates of Naim, because burials usually took place after sunset.
2. Notice how a great multitude accompanied Him from Capharnaum. This is a striking feature of Our Lord's life and journeys, and it gives us an insight into His winning, magnetic personality. The people simply cannot keep away from Him, and neither hunger nor thirst, weary journeys, nights in the open air, inclement weather, business and family affairs at home, nothing is able to draw them away from Christ. If we ever come to know Christ intimately, nothing will ever separate us from Him.
3. The miracle is very extraordinary: (1) Our Lord is moved by compassion for the sorrowing mother and consoles her, "Weep not"; (2) Our Lord simply commands the young man to arise, and the effect and its manner of accomplishment prove Our Lord to be God, the absolute Master of life and death; (3) the miracle is worked before a great multitude, the disciples and crowds who had followed Jesus, and the great multitude in the funeral procession. No wonder that a fear came on them all and they confessed that Our Lord was a great Prophet!

DOCTRINE

CHRIST FOUNDED ONLY ONE CHURCH

323. By the words "only one" we mean that Christ established a Church one in number, and hence, outside this one Church, there is no Church of Christ.

324. The proof is in these words: "I will build my Church" (Matthew XVI, 18). Other names given the Church show that it is *one and only one,* for it is called a "kingdom," a "city," a "house," the "body of Christ," one sheepfold, under one shepherd. Always it is *My* Church, and the one Christ built on Peter the rock.[1]

325. The Church, besides being only one in number, has in itself a great unity, for it is one teaching-body, with one ruling-power, with one primate who is head teacher and ruler, and an authority to teach and rule under a primacy which will be perpetual and unchangeable.

326. Again there is marvelous unity in the *profession of the same faith,* i.e., the entire doctrine of Christ is preserved unchanged in its essentials in the teaching of the Church.

327. **Again, the Church is a society,** the members of which are united by the triple bond of one faith, one obedience, one baptism.[2]

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[1] "Again, the Church is almost always spoken of by Our Lord as 'the Kingdom'; and scarcely any other metaphor could have been chosen by Him more suited to express the twofold oneness we attribute to it. It is not a federation of independent States; it is not composed of loosely compacted parts. A similar idea is presented to us by the other titles which He gives it: 'a city,' 'a household,' 'a sheepfold,' 'a flock,' 'a people'; by the parables of the 'field,' the 'net,' the 'grain of mustard seed,' and most clearly by Our Lord's own declaration to the Jews: 'Other sheep I have that are not of this fold; them also I must bring; and they shall hear My voice, and there shall be one fold and one shepherd.' Where you will note that there is not a question of a mere wish or hope, put forward however earnestly by Christ, nor of a mere precept enjoined by Him on His followers, but of a prediction and a promise, which of necessity carry fulfilment with them. Indeed, as Our Lord Himself argued on another occasion, and in reference to 'the Kingdom': 'Every Kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand.' And hence His phrase to St. Peter: 'Upon this rock I will build My Church. . . . . and I will give to thee the keys of the Kingdom of Heaven.' 'My Church,' 'My Kingdom,' is to be one and to be placed under one visible authority or ruler."—**P. Finlay, S.J.,** *lib. cit.,* p. 107.

[2] "Under the Gospel scheme, then, there is no place for indifferentism in religion. In the eyes of Christ and of His Apostles, one religion, one Church is not as good as another. It is not sufficient, even were it possible, to lead an honourable and upright life, to be just, truthful and benevolent, and to set aside all Churches and religions whatsoever. If Christ is God; if He has revealed a religion to mankind; if He has

TEST QUESTIONS

1. What is meant by saying that Christ established "only one" Church?
2. How do you prove that Christ established "only one" Church?
3. Show some unities in the Church.
4. Show from the metaphor of the Kingdom how Christ established only one Church.
5. How is Indifferentism refuted by our argument in this lesson? See Footnote 2.

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established a spiritual society or Church on earth; if He has commanded all men to become members of it; and if that society still exists on earth today: then all men are bound to hearken to the Divine voice, to embrace the religion He has revealed, and enter into the Church which He has founded. To do otherwise, when the truth has been made known to them, is rebellion against God; it is to reject His authority when He commands."—P. Finlay, S.J., *lib cit.,* p. 126.

LESSON XLVII

THE LIFE OF CHRIST

JESUS TESTIFIES TO HIS DIVINITY AND PRAISES JOHN

Notes. Luke VII, 18-35; Matthew XI, 2-19.

1. John was in prison and, in order that his disciples might hear the actual testimony of Our Lord to His mission, he sends them to ask definitely if He is the Messias. John himself knew; he sends his disciples for their own instruction, as if he said to them: ''You keep asking me if Jesus is the Messias. I have told you time and time again that He is. I pointed Him out to you and to all the world as the Messias. But if you are not yet convinced from what I say, go yourselves; tell Him I sent you; ask Him your question, and then come back and tell me what He says.''
2. Jesus simply answered that He taught and worked miracles as only the Messias could, and as it had been foretold that the Messias would; therefore, He is the Messias. But he warns them not to be scandalized because He is human as well as divine; because He is not the military world-conqueror the Jews wrongly expected. Our Lord then praises John as no man has been praised.
3. And yet the least saint in heaven is greater than John while he is on earth; and the way to attain heaven is to believe in the Divinity of Christ and to fulfill the teachings of His Church. Distorted personal views arising from private judgment, such as the Pharisees had, concerning the Messias, lead only to childish misjudgments and childish selfishness.
4. The Pharisees are like stubborn spectators who are pleased neither with the sweet music of Christ's true doctrine nor with the stern music of John's message warning them to prepare for Christ's coming.

DOCTRINE

THE CHURCH OF CHRIST IS CATHOLIC, I.E., UNIVERSAL

328. The word "Catholic" is formed from two Greek words meaning ''through all'' and signifies the same as the Latin word *universalis,* i.e., universal. Catholicity and universality mean the same thing.

329. Christ's Church is universal, or Catholic, in many aspects, but especially in the following:

1. **The Church is Catholic in doctrine and time,** because the Church holds infallibly the universal doctrine of Christ, i.e., **ALL** that Christ taught; and teaches it through **ALL DAYS** even to the consummation of the world. We have spoken of this Catholicity of Christ's Church in previous discussions.
2. **The Church is Catholic in place and persons;** and this means that the Church is widespread through the world and contains a great and notable multitude of members. It is in this last sense of being Catholic that the word is taken in our statement.

330. Now, **Catholicity in place and persons** may be taken in several senses:

Moral Catholicity means such a diffusion and such a number of members that the Church has a universal splendor so that in the *whole known world* it can be recognized and distinguished from other Churches.

331. To moral Catholicity is opposed physical Catholicity, which means that the Church is spread to *every single region* of the world and has as members *all mankind. We do not say* that the Church of Christ should have this physical Catholicity, but we do claim that the Church of Christ should have moral Catholicity.

332. This Catholicity is simultaneous, i.e., the Church *at one and the same time* is morally diffused and recognized throughout the whole world.

333. The opposite of simultaneous Catholicity is **successive** Catholicity, which means that the Church is not at the same time diffused throughout the whole world, but *at one time it occupies one place, at another time another place,* so that it occupies *successively,* i.e., one after the other, *all* the places of the world.

334. Catholicity of right is the right and power of the Church to diffuse itself and subject all nations to itself.

335. **Catholicity of fact** is the actual diffusion of the Church with a great number of members.

336. If we speak of the Catholicity of Christ's Church we must speak of the diffusion **of the same society** identified in faith and rule. We cannot speak of the diffusion of Christ's Church without taking into account *its unity*.

337. Again, **absolute Catholicity** is the wide diffusion of the Church and the great number of members. A **relative Catholicity** would mean that the Church is more widely spread and contains more members than any Church which claims to be Christ's and proves to be false. It is certainly very *probable* that Christ's Church possesses also this *relative Catholicity* and essentially; but we speak here of its *absolute Catholicity,* i.e., the diffusion of the Church and the number of its members *independent of any relation or comparison* with other bodies or Churches.

338. The Church of Christ received the obligation of diffusing itself always and everywhere, and of adding to itself all nations. It also received the promise of Christ's assistance by which it will fulfill its duty with absolute success. This we see from the words in Matthew XXVIII, 19; "Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world."

339. Now, in that obligation and assistance there is included *as its proper right,* and therefore necessarily follows *as a matter of fact,* a moral universality, a simultaneous Catholicity.

340. Besides, the Church, according to the wish of Christ, is necessary for salvation *for all men,* and a society so necessary must have the right and the actual power of diffusing itself through the whole world, i.e., to all men.[1]

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[1] "And so it grew, the grain of mustard seed which the Lord had taken and 'sowed in His field; and it grew and became a great tree, so that the birds of the air came and dwelt in the branches thereof.' Surely, we have in all this the foundation of a kingdom. Christ Him-

TEST QUESTIONS

1. What does the word *"Catholic"* mean?
2. Prove that the Church is Catholic *in doctrine.*
3. What does "Catholic in place and persons" mean?
4. What does *moral* Catholicity mean?
5. What does *physical* Catholicity mean?
6. What Catholicity do we claim for Christ's Church?
7. When is moral Catholicity *simultaneous?*
8. What is *successive* Catholicity?
9. What is Catholicity *of right?*
10. What is Catholicity *of fact?*
11. Why, in speaking of the Catholicity of Christ's Church, must we take into account *its unity?*
12. What is *absolute* Catholicity?
13. What is *relative* Catholicity?
14. Which one of these do we speak of here?
15. Prove that Christ's Church is Catholic.

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self proclaims His design to found one. By His doctrines and precepts He promulgates its constitution. In His missionary journeys He gains adherents for it. By His Apostles He carries on and extends His teaching, He provides for the administration of His laws, He secures the dispensation of His Sacraments. He gathers together a multitude of subjects under His own and the Apostles' authority. Have we not here all the elements of an organized society, such as we see in the kingdoms of the world around us—a multitude of persons, drawn together for a common purpose, bound together by common interests and methods, guided and moved by a common authority and government? Are we not justified in saying that Christ Himself, by His own labours, and by the labours of His Apostles, the workers whom He had trained, did found and build up for Himself a kingdom upon earth? And this kingdom we call the Christian Church—a title He bestowed on it Himself, when He said to one of His Apostles: 'Blessed art thou, Simon Bar-Jona. . . . Thou art Peter; and upon this rock I will build My Church.' "—P. Finlay, S.J., *lib. cit.,* p. 92.

LESSON XLVIII

THE LIFE OF CHRIST

SIMON THE PHARISEE AND THE SINFUL WOMAN

Notes. Luke VII, 36-50.

1. Our Lord accepted the Pharisee's invitation in order to teach him how God deals with a truly repentant sinner. The Pharisee invited Christ to dine with him probably from a motive of mere curiosity; he wished to talk with this Great Teacher and miracle-worker, but he is still a Pharisee, supercilious and hypocritical, and really inhospitable, for he shows none of the signs of hospitality common in the East.
2. The woman of the city was most probably Mary Magdalen, a wealthy beautiful woman who had led a life of lewdness, but who, after seeing and hearing Our Lord, wished to confess her sins and show public signs of penance. Imagine how hard it must have been for her to come before Simon the Pharisee and do what she did. She fills the office of one of Simon's slaves; she does what Simon should have commanded the slave to do, indeed, what the slave would have done quite as a matter of course when a distinguished guest entered the house and sat at table, if Simon had not forbidden him to do so.
3. Mary Magdalen says not a word. Her actions confess her sins and her repentance. She is unveiled, her hair is loosened, as was done with a woman accused of adultery; she weeps bitterly, washes Our Lord's feet with her tears, and wipes them with her hair which had been an occasion of sin because of its beauty. The Pharisee is disgusted, he would not walk on the same side of the street with this abandoned woman, much less would he permit her to touch his holy person. To him she is a leper, unclean.
4. Our Lord read Simon's heart and convicted him out of his own mouth. Christ again states definitely that He has the divine power to forgive sins.

DOCTRINE

THE CHURCH OF CHRIST IS HOLY

341. **Man's holiness** or sanctity, in general, consists in man's moral rectitude by which he directs his life and actions in due manner to his last end.

342. The sanctity of material things consists in the fact that they are separated from profane use and consecrated to God.

343. Active sanctity is a sanctity of things, and it belongs to Christ's Church inasmuch as that Church is dedicated to God and is effective in causing moral rectitude or sanctity in man and his actions.

344. For this active sanctity it is necessary that every power which Christ conferred on His Church, e.g., of ruling, teaching, sanctifying, and all the means which Christ placed in His Church, e.g., doctrines, laws, sacraments, sacrifice, counsels, etc., should be (1) stainless and dedicated to God and accepted by Him; (2) suitable for causing a sanctity in men and for arousing them to the practice of virtue.

345. Passive sanctity is personal sanctity. It is the *effect* of the active sanctity, and consists in the moral goodness of the members of the Church.

346. In order that the Church should be holy with a passive sanctity it is not required that no one in it should be a sinner nor that there should be more good than bad members.

347. But the following are required:

1. That there are actually and always in the Church many holy persons.
2. That many persons earnestly strive to guard themselves even from slight sins.
3. That there are at all times some who embrace the counsels of Christ; or, in general, that there are those who eagerly struggle for perfect charity and the highest holiness.
4. That this sanctity of its members arises from a principle internal to the society.

If all the above are present, even though many members are sinners, the Church is rightfully called holy in its members.

348. The holiness of the Church is *continually confirmed by miracles.* In certain circumstances miracles are effects or signs of sanctity, either of the doctrine and the things used, or of the persons. We say that in Christ's Church there will be a permanent gift of miracles by which her holiness is divinely approved.

349. It is not necessary that this permanence be physical, i.e., that miracles happen every day and everywhere. *Moral permanence* is all that is required; i.e., miracles should occur at no long intervals, rarely or frequently, according to the *needs of the time,* and *the usefulness* of the miracles in the sight of God.

350. We prove that the Church possesses *active holiness* from the fact that the Church is *immediately* founded by Christ and precisely *to make men holy.* Now, such a work is holy and dear to God, and at the same time efficacious in producing sanctity in men.

351. Besides, Christ promised the Church to be *with it all days* and that the gates of hell *shall not prevail against it.* And if active sanctity ever ceased in the Church, it would be deserted by Christ and conquered by hell.

352. We prove that Christ's Church possesses *passive sanctity* by inference from the preceding argument. If, at any time, *only a few* members of Christ's Church were holy, then the Church would be inapt for its purpose, the assistance of Christ would be inefficacious, and the gates of hell would be efficacious to overcome the work of Christ. But Christ's Church can never be a tree without fruit. It must always have great efficacy to produce its purpose, i.e., a successful accomplishment of its end due to the assistance of Christ.

353. The Apostles understood that the Church was to be holy in its members. Peter calls the people "a holy nation" (I Peter II, 9); Paul calls them "citizens with the saints and domestics of God" (Eph. II, 19); "light . . . and children of the light" (Eph. V, 8); "holy" (Acts IX, 13; 32, 41; Jude, 3; Apocalypse XX, 8); etc.

From all these expressions used by the Apostles for members of the Church, it is clear that many of these members were really holy.

354. Christ urges an uncommon sanctity on His followers. He inculcates moral precepts that are exalted and difficult of observance. In Matthew V, 11, 12, it is taught that persecution for Christ's sake must be borne with joy. In Matthew V, 44, we are urged to love our enemies and to do good to them that hate us. In Mark XII, 30, 31, we are to love God with our whole heart and our whole mind and all our strength. We have already noticed Christ's doctrines in a preceding chapter, but these will show that Christ urges an uncommon sanctity. Besides, He commands and urges voluntary and perpetual poverty, chastity, obedience (Matthew XIX, 12, 21, 27-29; Mark X, 21; Luke XVIII, 28 to 30). Obedience, it will be noticed, is included in the following of Christ, which is commended in the texts quoted. See also I Corinthians 7.

355. But it cannot happen that Christ, working in the Church, will ever be deprived of that intended purpose *in all* or *almost all* the members of the Church; and, therefore, in the Church there will always be members of the highest sanctity. History, moreover, bears witness to the great holiness of the members of Christ's Church.

356. Therefore the Church is holy—(1) in its origin; (2) in its Author; (3) in its Invisible Head; (4) in its purpose; (5) in the means for acquiring that purpose; (6) in its doctrines and beliefs; (7) in its teaching, ruling and sanctifying bodies; (8) in its members; (9) in the great holiness of some; (10) in its gift of miracles.

All these qualities belong essentially to the Church, and where all these are found, there we have the true Church, and where even one of these is missing, there we have not the true Church.

TEST QUESTIONS

1. In what does a man's holiness consist?
2. In what does the holiness of material things consist?
3. What is *active holiness* and what is required for it?
4. What is *passive holiness?*
5. What four things are required for passive holiness?
6. Will there be a permanent gift of miracles in Christ's Church?
7. Prove that the Church has *active* holiness.
8. Prove that the Church has *passive* holiness.
9. Can the Church be holy and have sinners in it?

LESSON XLIX

THE LIFE OF CHRIST

JESUS SPEAKS IN PARABLES

Notes. Luke VIII, 1-18; Matthew XIII, 1-35; Mark IV, 1-34.

1. Our Lord taught in parables because such a form of teaching was clear and simple, vivid and easily remembered; and yet capable of hiding whatever Our Lord wished at that time to hide from those who wilfully disbelieved in Him, in order that their guilt might be lessened. A systematic study of the Gospel parables cannot help but increase our interest and knowledge concerning the various points of Christ's doctrines, v.g., His Divinity, His Church.[1]
2. Our Lord did not always use parables, as we see in the Sermon on the Mount; and here we read that He ''explained all things to his disciples'' when they were apart from the people. Thus, Jesus taught a great deal which is not recorded in the Gospels, but all this He entrusted to the teaching and ruling body which He organized for the purpose of ''teaching all things whatsoever I have commanded you.''
3. ''Take heed, however, how you hear''; ''if any man have ears to hear let him hear,'' are expressions which show that man has the responsibility and the obligation to listen to Christ's teaching, while retaining the terrible power of free will to hear and reject, to hear and misinterpret wilfully as did the Pharisees. It is evident that where any obscurities in the teaching of Christ may arise, it is not the private individual who is to interpret that teaching, but only the teaching body established by Christ precisely for this purpose.

DOCTRINE

THE CHURCH OF CHRIST IS VISIBLE

357. In general, "visible" means that which can be seen. In a wider sense, ''visible'' means that which can be perceived by the external senses. Looked at from the *object which is perceived,* ''visible'' means that which can be known by the human mind when presented to it *by external experience.* We speak of this last kind of visibility.

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[1] See Fonck, S.J., *The Parables of the Gospels.*

358. **Therefore, the visibility of Christ's Church** is the clearness with which the Church of Christ can be known by the human mind. To know the Church of Christ is to know the Church as that religious society which alone was instituted by Christ. So His true Church can easily be distinguished from all others.

359. To know the Church of Christ in this way, it is not necessary to know it *in all its constituent parts.* For, in the Church there are many spiritual and supernatural elements, such as internal faith, grace, etc., which make up *its soul;* but even as man's soul of itself is not visible, but is known by external signs, so too, the Church is of itself visible *with regard to its body,* and its soul is visible *indirectly* by means of marks produced in the body. Thus by *certain properties* which are made known to us by our senses, the Church is recognized as the true Church of Christ.

360. **That the Church of Christ is visible is proved** from the fact that Christ established the Church in order that men who obey the rulers constituted by Him, can always keep the true faith and live a holy life. But, unless the Church is so visible that it can be recognized as the true Church of Christ, this would be impossible. For, unless men know *with certainty* who are the rulers constituted by Christ, they cannot fulfill their duty of hearing and obeying them. And once these rulers are known as the ones constituted by Christ, then men know the Church itself as the true Church of Christ and distinct from all others.

361. Besides, the Church of Christ is a society necessary for all men for salvation, and this society must be so visible that it can easily be recognized as the true Church and distinguished from all false churches.

362. Therefore the Church can easily be known.

363. Therefore, a religious assembly which claims that it is the Church of Christ **but is invisible,** by that very claim shows that it is not the true Church of Christ. And if it claims that it is *visible now* and was *invisible before,* then it also says that it is not the true Church, for Christ's Church must be in existence *as Christ's Church* even to the end of the world.

364. Therefore, men are not made members of the Church *because they are holy;* but they are joined to the Church in order that through it and its means of sanctification, *they may be made holy.*

TEST QUESTIONS

1. What is meant by the visibility of Christ's Church?
2. Give two proofs that the Church is visible.
3. Why is an invisible Church of Christ absurd?
4. Are men joined to Christ's Church because they are holy?

LESSON L

THE LIFE OF CHRIST

THE SOWER AND THE SEED

Notes. Matthew XIII, 1-23; Mark IV, 1-20; Luke VIII, 4-15.

1. This and the six following parables refer to the foundation and propagation of Christ's Church.
2. The parable of the sower is strikingly appropriate, not only in conveying the doctrine of Christ's Church, but also because the seed time in Palestine is November, and those who were listening to Our Lord were also thinking of sowing their seed. Our Lord may have seen a sower going out into a nearby field close to the Lake of Galilee, and, pointing to him, explained how His Church was like the sower and the seed.
3. Christ Himself explains very clearly the meaning of His parable, how the Kingdom of God, His Church, is received in different ways according to the obstacles it encounters in men's souls.

DOCTRINE

FINDING THE CHURCH OF CHRIST

365. **To Find a Thing, We Must First Know What to Look For.** We have seen that Christ's Church must have certain marks or characteristics. He founded a Church and a certain kind of Church. That Church is Apostolic, only one, Catholic or universal, and holy. That Church is visible. It can therefore be clearly and easily recognized. Now, if Christ's Church is Apostolic, only one, Catholic and holy, we ought to be able to find these marks so far as they are visible, i.e., externally manifested.

366. **The note or mark of Christ's Church** is an inseparable property of that Church easily visible and more clearly known than the Church as it exists in the order of facts. The mark of Christ's Church is an inseparable property, i.e., a perfection

which is in the Church always and necessarily and exclusively so that no other Church has it in its entirety.

(*a*) *The mark is easily visible,* i.e., the mark can be seen without great difficulty. The mark is so easily known that all men, even the unlearned, can find it with certainty if they use the diligence which a prudent man uses in the serious matters of life.

(*b*) *The mark is more easily known* than the Church as it exists in the order of facts. Otherwise it would be useless for finding the Church. If I am trying to find the house which has the address 1942 Jefferson Street, I must know the address more clearly than the house, for otherwise I cannot pick out that house from any other. So, in trying to find Christ's Church, I must know clearly its address, namely, Apostolic, only one, Catholic, holy.

Now, Apostolicity, unity, Catholicity and holiness, are easily known and more clearly known than the Church as it actually exists.

367. **Apostolicity** means that the Church is Apostolic in origin, doctrine, and in the public, continual and legitimate succession of rulers in union with the Primate. Of these characteristics, the origin is not *of itself* visible, but it can be found from what is already known, v.g., in history. So, too, with regard to *legitimate* succession. Of doctrine we shall speak later. The public and continual succession of rulers is easily visible.

368. **Unity** has the following characteristics. All the faithful always are in complete accord in the external profession of one faith and one obedience to the same infallible authority. Only infallibility *in itself* is not visible. The other characteristics are easily visible because they are external and public and fall under our experience.

369. **Catholicity,** moral, simultaneous, absolute, of right and fact, is easily visible, for in a society strictly so called, like the Church, the members can be seen and numbered and the regions of the world which they inhabit can be found. Only one characteristic is not visible, namely, Catholicity of right.

370. **Holiness,** active and passive, both in an ordinary degree and in a sublime degree for many; holiness in the following of the counsels, holiness continually confirmed by miracles, is easily visible. For, miracles are perceived by the senses; and external good actions, even of heroic degree, and in pursuit of the counsels, can be seen and heard and almost numbered because they are external.

The internal holiness is not of itself visible, but it can be found in the groups in which virtues flourish, unless we are to say that men acting virtuously are hypocrites.

371. These four properties of Christ's Church are more easily visible than the Church as it actually exists. For they are known first and more easily, and through them the Church as it actually exists is known. But of two things, that one is more easily known which is known before the other and more easily than the other and through which the second is found. That these marks are known before the Church as it actually exists and more easily; that the Church is known through these marks, is seen from the way in which our knowledge progresses Thus:

1. We find that Christ instituted a Church and we investigate its properties.

2. In that Church all the properties which appear externally and more clearly than the others are discovered.

3. By means of these characteristics, we then distinguish the true Church of Christ from any other claiming His name. The whole process is from what is more clearly known to what is less clearly known; in simple words, we find out the address of God's House and then, knowing the address, we look for the House.

TEST QUESTIONS

1. Define a note or mark of Christ's Church. Explain the definition.
2. What parts of the mark Apostolicity are visible?
3. What parts of the mark Unity are visible?
4. What parts of the mark Catholicity are visible?
5. What parts of the mark Holiness are visible?
6. Show that these marks are more easily known than the Church as it actually exists.

LESSON LI

THE LIFE OF CHRIST

THE COCKLE AND THE WHEAT

Notes. Matthew XIII, 24-30; 36-43.

1. Cockle means a weed called "zowan," very like wheat. Even at the present day in the East, if one farmer wishes to revenge himself on another, he may sow a troublesome weed in his enemy's field.
2. The time when the enemy sowed the cockle is most probably at noon, while the mid-day siesta was being enjoyed by the workmen. Because of the intense heat, no work is done in Palestine at that time.
3. The wheat and the cockle intertwined their roots and, hence, to gather up the cockle would mean the destruction of the wheat. Both must grow until the harvest, i.e., in the Church of Christ there will be bad and good mixed together, the evil coming from the evil principles sowed by the enemy, the good coming from the doctrines sowed by Christ and His Apostles.

DOCTRINE

THE CATHOLIC CHURCH ALONE IS CONSPICUOUS BY ALL THESE FOUR MARKS

372. **We have found all the main visible characteristics** of the Church of Christ, and gathered them under the four marks. Wherever we find a Church possessing these four marks, we have found the true Church of Christ. There are at the present time many Churches claiming to be Christ's Church. *What one of these is the true Church?* Evidently only that one which has the four necessary and inseparable marks already described.

373. Now, one Church claiming to be Christ's is called **the Catholic Church.** It has, as we shall see immediately, all the four marks at one and the same time, and all are easily visible

in it. No other Church has even one of these marks, as we shall prove in the next lesson. In the other Christian Churches there may be some appearance of one or the other of these marks, but, as we shall see, that appearance is very faint and greatly distorted. The marks in all their strongly emphatic visibility are not there. Later we shall show this conclusively. Our task here is to show that the Catholic Church clearly and unmistakably possesses all the four necessary and inseparable characteristics of Christ's Church.

374. The Church Called Catholic Has Apostolicity.

It is very clear that this Church is an unequal society. In it are men called Bishops, who exercise the Apostolic authority in their office of teaching and ruling; there is a public and constant succession of persons in this office; there is no point of time after the Apostles when this succession can be said to have begun; these Bishops are united to the Roman Pontiff, the successor of Peter in the Primacy, as we shall prove; and history clearly shows that the succession of these Bishops comes uninterruptedly from the Apostles. Therefore, at least through the Primacy, the office of the other Bishops comes from the Apostles and Peter in a direct line. Therefore, the Catholic Church has all the visible characteristics of Apostolic succession, and hence of Apostolic origin, and hence, too, of the Apostolic doctrine secured by the gift of infallibility.

375. The Church Called Catholic Has Unity.

It is very clear that all Catholics externally profess that they believe all that the authority of the Church proposes for belief; that they are subject to one and the same authority in matters of faith and government; and that this unity is effected, not by force or guile, but by means proper to the Church of Christ.[1]

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[1] "She is one in Faith. The charge, indeed, is commonly brought against her that independence and originality of thought are impossible to her members, because of the crushing uniformity of belief which she imposes on them. This is not the time to examine the accusation; but it testifies, at any rate, to the unity of religious faith amongst us. Not that all believe explicitly the same individual doctrines. Beyond the limits of the Church's authoritative teaching, there is a wide field open to discussion; there have been, there are, rival

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376. The Church Called Catholic Is Catholic.

The number of its members is now about three hundred millions, widely scattered over the earth;[2] the Church is known and has members in every land, except some inland parts of Africa and Australia, and some regions of the Mohammedans. Therefore, the Church is Catholic morally, simultaneously, and absolutely.

Another argument is drawn from the history of Catholicity. For, the Catholic Church actually is Catholic not only absolutely, but also relatively, i.e., in comparison with any other Christian Church. For, the Protestant sects *taken all together,* number only about one hundred and eighty-seven millions. The largest schismatic sect, the Russian, numbers about eighty millions, and is almost entirely limited to the boundaries of Russia. Therefore, the Catholic Church far surpasses *any one Christian Church.*

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schools of Catholic theology; there may be different, even contradictory, opinions as to whether one or other particular tenet is or is not contained in the Christian Revelation; even the explicit teaching of the Church will be brought home differently to different minds, according to their powers of intellect, and opportunities for gaining knowledge. But the disputations of the schools and religious controversy among Catholics are rarely concerned with revealed truths at all; they deal chiefly with inferences from them. Controversy is ever carried on with entire submission to Church authority. The disputants are ready to abide by her decision, if and when the Church sees fit to give a decision to them."—**P. Finlay, S.J.,** *lib. cit.,* p. 184.

[2] "We feel, by a kind of intuition, that the Church is something more than the largest empire on earth—more than the most venerable Society of history; more than the Representative and Vice-gerent of God; more even than the 'Bride of the Lamb.' All these metaphors, however sacred, fall short of the complete Divine reality. *For the Church is Christ Himself.*

"Hence a certain 'friendliness' with the Church is not difficult. No Catholic, for example, who even attempts to practise his religion, is ever altogether homeless or an exile. He feels, not only as a subject of a kingdom or an empire may feel, protected by his country's flag—but as one who is in the society of a friend. He wanders into churches abroad, not only to visit the Blessed Sacrament, not only to reassure himself as to the hour of Mass, but to get into the company of a mysterious and comforting Personality, driven by an instinct he can scarcely explain. He is perfectly reasonable in doing so; for Christ, his Friend, is there, present in that centre of humanity whose members are His."—**Robert Hugh Benson,** *The Friendship of Christ,* p. 61.

History tells us of the rapid spread through the world of the Christian religion in what is called the Catholic Church.[3] The Roman Empire was soon overcome by Christianity. From the fifth to the eleventh centuries almost all the nations of Europe were Catholic, except Sweden, Lithuania and Borussia; and these were added in the following centuries.

The harm done to Europe by the so-called Reformation was balanced in other regions. About the year 1400, missionaries were working strenuously among the Tartars, the Chinese, the Japanese, the Persians, the Hindus, the Africans and others. Missionaries accompanied the explorers to both Americas, to Australia and the Philippines. The French Revolution, the supression of the Jesuits, the theft of the temporal possessions of the Church, the dispersions of the missions, e.g., under Pombal of Portugal, all harmed the spread of the Catholic Church; but very soon its missions flourished again, and history records the great numbers added to the Church up to the World War and afterwards. The growth of the Catholic Church in these days is a matter of continual interest. In our own land, within two centuries, it has grown from a few thousands to over twenty-five millions. Whenever it is left to its natural development, the Catholic Church soon grows tremendously; and even in those lands where political and religious persecutions hinder for a time this natural growth, there is always an awakening in the interest manifested in the Church, with the result that even persecution fosters its steady and healthy development.

This marvelous spread of the Church is not due to political means, for men and women left their families and friends and, without civil help, poor, often in danger of persecution and death, as were the Apostles before them, they gave all they had everywhere to the spread of Christ's Church.[4]

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[3] "I take in order the next instance offered: the idea that Christianity belongs to the Dark Ages. Here I did not satisfy myself with reading modern generalisations; I read a little history. And in history I found that Christianity, so far from belonging to the Dark Ages, was the one path across the Dark Ages that was not dark. It was a shining bridge connecting two shining civilizations. . . . In a word, the most absurd thing that could be said of the Church is the thing we have all heard said of it. How can we say that the Church wishes to bring us back into the Dark Ages? The Church was the only thing that ever brought us out of them."—G. K. Chesterton, *Orthodoxy,* pp. 272-74.

And therefore the Church was always mindful of the command: "Go and teach all nations," and always through the help promised and given by Christ, obeyed that command with amazingly successful results. And this Church was always truly Catholic, i.e., universal, not only when looked at in itself, but also in relation to any other Church calling itself Christian.

377. The Church Called Catholic Is Holy.

(*a*) *The Church has active holiness.* Its laws, rituals, doctrines have never failed to assist wonderfully in the sanctification of mankind.[5] The doctrines are filled with the highest motives for good actions and impel mankind to obey all commands of God, and urge multitudes to follow the counsels of Christ. By her laws the Church directs men to every kind of holiness, e.g., the law of hearing Mass, of frequenting the Sacraments, of fasting and abstinence, of Matrimony, of schools, of bad books, of secret societies, etc. The Church fosters Religious Orders and wisely directs seminaries for clerical students. The Sacraments sanctify life in every stage, so that even the opponents of the Catholic Church marvel at her holiness.

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[4] "There is a Society in the world in which Jesus Christ dwells perpetually; and this Society, like Jesus Christ, is at once Divine and human. This Society, then, the Catholic Church, is ceaselessly engaged in both Divine and human works; and, like Jesus Christ Himself (and like every activity for good), meets with amazing ingratitude. Once more in our own day—as in England three centuries ago, in Rome sixteen centuries ago—this Society is in the act of being crucified by those whose relief and salvation it is her one desire to bring about. It is, in fact, a condition of things which must be perpetual so long as the world remains what it is; though this period or that may exhibit the fact more startlingly.

"It is impossible to say that men do not know, at least in part, what it is that they do. They know that the whole of European civilization rests upon Catholic foundations—that the Church fed the hungry, taught the ignorant, befriended the outcast, and made life tolerable to the sufferer, centuries before the State dreamed of doing so, before, indeed, there was anything that could be called a State, to do so. They know that she has been the mother of ideals, of the noblest art and the purest beauty. They use to-day, in every country of Europe, for secular or semi-sacred purposes, buildings which she raised for her own worship of her God. They know that the morals of men find their ultimate sanction in her teaching—that where dogma goes down, crime goes up. And here, again, the only charge against her is that she is no friend to Cæsar—no friend, that is, to any system that seeks to organize society apart from God."—**Robert Hugh Benson,** *lib cit.*, p. 114.

[5] "When a convert begins his Catholic life, or when one who has been a Catholic from the cradle wakes to a deliberate consideration of what his religion means, it is enough to believe all that the Church expressly

(*b*) *The Church has passive holiness.* In a common grade countless numbers of her members preserve themselves from serious sins, and are constant in performing good works. If some members fall into sin, they are led to repentance.

In a higher grade, very many in every state of life strive for the perfection of charity with all their strength. Consider the various lay-societies which seek, not their own comfort or reward, but to relieve both the temporal and spiritual necessities

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teaches, and to conform his life to that teaching: just as, in the first stage of a new acquaintanceship, it is enough to be polite and deferential and to refrain from offence. But as time goes on, and the relationship deepens, this is not enough. What is courtesy in the first stage, is coolness in the second. As the relationship deepens, it is absolutely necessary, if relations are not to be marred, to begin to conform not only words and actions, but thoughts; and even more than thoughts—instincts and intuitions. Two really intimate friends know—each of them, without a question or word of explanation—what would be the judgment of the other upon a new situation. Each knows the likes and dislikes of the other even though they may not be expressed in words.

"Now this is precisely what a Catholic soul must aim at. If friendship with Christ in the Church is to be real—and without this knowledge of Him, as has been seen, our relations with Him cannot be at all adequately what He intends—it must extend not only to scrupulous external obedience and formulated acts of faith, but to an interior way of looking at things in general; an instinctive attitude; an intuitive atmosphere—such as we see again in simple and faithful Catholics, usually uneducated, who, while knowing little or nothing of exact dogmatic or moral theology, yet detect with an almost miraculous swiftness heretical tendencies or dangerous teaching, which perhaps not even a trained theologian could analyse at once."—**Robert Hugh Benson**, *lib. cit.*, p. 62.

of mankind; consider the celibate clergy eminent in great part for sanctity and zeal. Add to these the ancient Religious Orders still existing in a flourishing condition and the recent Religious Congregations of which 176 were founded in the 19th century alone.

Many of these Orders have thousands of members, and to these add the multitude of men and women who seek God and souls in the foreign missions, and it will be seen that the Catholic Church stands out far and above all others for her holiness.

(*c*) *The sanctity of the Catholic Church is confirmed by miracles.* That miracles do occur in this Church is acknowledged by the witness of history and of contemporaries.[6] To omit many examples, v.g., Lourdes, consider only these facts:

Between the years 1500 and 1800 there were in the Catholic Church 542 beatifications and 113 canonizations. Between the years 1800 and 1900 there were 300 beatifications and 78 canonizations, and these saints and blessed lived after the year 1500. Now, these beatifications and canonizations prove that miracles are attesting the sanctity of the Catholic Church, for there is no process of beatification without previous certainty of at least two miracles. If it is clear that a person has been martyred for the faith, miracles are not required, but the Church, as a matter of fact, at least after the year 1625, is accustomed to demand ordinarily at least two miracles even in the case of martyrs.

Before canonization, at least two miracles worked *since the beatification* are required. Many beatifications were pronounced after *many* miracles had been approved. Here are a few examples:

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[6] "Once grasp, therefore, that the Catholic Church is Christ's historical expression of Himself; once see in her eyes the Divine glance, and through her face the Face of Christ Himself; once hear from her lips that Voice that speaks always 'as one having authority'; and you will understand that no nobler life is possible for a human soul than to 'lose herself' in this sense in that glorious Society which is His Body; no greater wisdom than to think with her; no purer love than that which burns in Her Heart who, with Christ as her Soul, is indeed the Saviour of the world."—**Robert Hugh Benson**, *lib. cit.,* p. 64.

NAME	YEAR OF DEATH	NUMBER OF MIRACLES APPROVED BEFORE BEATIFICATION
St. Cajetan	1547	9
St. John of God	1550	5
St. Mary Magdalen of Pazzi	1607	18
St. Rose of Lima	1617	5
St. Francis de Sales	1622	9

It should be noted that these miracles are not accepted without a very rigorous examination by three different committees or congregations.

Therefore, the Catholic Church is certainly remarkable for the holiness of many of its members, and that holiness has been approved by continual miracles.

TEST QUESTIONS

1. Prove that the Catholic Church has Apostolicity.
2. Prove that the Catholic Church has Unity.
3. Prove that the Catholic Church has Catholicity.
4. Prove that the Catholic Church has Holiness.
5. Prove that this holiness is continually confirmed by miracles.

LESSON LII

THE LIFE OF CHRIST

THE GROWING SEED

Notes. Mark IV, 26-29.

1. "Sleep and rise, night and day" means to sleep at night and rise at day, i.e., to go about the business of life in the ordinary manner after having sowed the seed in the earth.
2. Then "whilst he knoweth not" the seed of Christ's doctrine grows and spreads in the man's soul and in the world. The man perceives it not, because he is busy with other things; the world perceives it not, because it is wrapped up in its own affairs; but imperceptibly and persistently the grace of God grows in the man's heart, and the Church grows throughout the world.

DOCTRINE

NO OTHER CHURCH POSSESSES EVEN ONE OF THESE MARKS OF CHRIST'S CHURCH

We divide the other Christian Churches into the Protestant, the Greek and Oriental.

378. **The Protestant Churches Have Not Apostolicity.** They have not the Primacy and say so. They have not Apostolic succession and most of them say so. It is clear that the first founders of the Protestant sects, Zwingli, Luther, Calvin, Henry VIII, had not been sent by successors of the Apostles. All the sects are of recent origin, arising from a separation from another Church, either the Catholic or non-Catholic. Hence, if these sects come from the true Church of Christ, they are not true, for they are separated from it. Certainly they did not receive Apostolic commission from the true Church to separate from it as if it were false. And if these sects arose from a

false Church and formed separate sects, there is no connection at all by which they can claim succession from the Apostles.

The Anglicans claim that they have the Sacrament of Orders and therefore that they have Apostolic succession. But the Anglicans lost the Sacrament of Orders by defects both in the form of this Sacrament and in the intention of the ordaining minister. Therefore, even if they had the Sacrament of Orders, still they would not have *Apostolic* commission to teach and rule with authority.

Since the Oxford Movement, a theory purporting to explain the constitution of Christ's Church has been put forward and accepted by a portion of the Anglican communion. The Church of Christ, they say, is one great tree with three distinct branches, the Anglican, the Greek and the Roman Churches. Other bodies, such as the Lutherans and Presbyterians, cannot be one of these branches since they neither have nor claim to have Episcopal and Priestly Orders validly transmitted which belong to the very essence of Christ's true Church. But we answer as follows:

First, this theory is wholly modern, and it is inconceivable that the true constitution of the Church remained unknown for nineteen centuries.

Secondly, the theory is completely rejected by the Greek and Roman Churches, and by a large majority of Protestant Episcopalians. Is it conceivable that the true constitution of Christ's Church is acknowledged by not one in a hundred of her members?

Thirdly, the theory is in itself untenable; it contains the germs of its own destruction. These three Churches are not merely independent but openly hostile, without intercommunion, without common authority, without any unity at all. They are distinct and warring bodies and cannot together form the One Kingdom, the One Household, the One Fold, the One living Body of Christ. These Churches have no one visible government, no one faith, no common religious rites and Sacraments; each charges the others with heresy and schism; each considers it a duty to gain proselytes from the others. "There is disunion, disunion bitter, long continued, on fundamental points in the very constitution and teaching of the Church, and then to say, is it not a mockery to maintain, as Anglicans maintain, that these three antagonistic bodies form one social organization, the one Church of Christ?'' See **P. Finlay, S.J.,** *The Church of Christ*, pp. 167-173.

379. The Protestant Churches Have Not Unity. In the sects *taken all together* there is no unity because there is no common teaching and ruling authority to which members must submit. Hence, there is *no bond of unity. All the sects together* do not form *one society.* They differ widely and marvelously in faith, and are independent of each other.

Each sect taken by itself has no unity. The members do not know what to believe, and in following the principle of private judgment they have lost the very principle of unity.

In ruling they have no unity. The rule of the leaders in each sect is little respected, easily rejected, an advisory rather than a legislative, judicial and coactive power.

Such must be the type of the only possible leadership or rule which is left them, for the members of each sect guide themselves, not by what the rulers say or direct, but only by their own private judgment. This is the *foundation* of Protestantism and renders obedience to authority, and even the very existence of authority, impossible. If each individual can judge what he is to believe, and how he is to guide himself according to those individual beliefs, how can any central authority direct individuals? If private judgment is the norm for each individual, no other authority can exist.[1]

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[1] "Baptism, the Eucharist, Penance, Marriage, the Sacrifice of the Mass, the historicity and inspiration of the Scriptures, the Resurrection of Christ Our Lord, His very Divinity—and we might add almost indefinitely to the list—are all doctrines on which an approved and acknowledged member of the Church of England may believe almost anything he chooses. And he is free to do so because he has no authoritative teacher to whom all must listen. No doubt, there are the Holy Scriptures, the early Councils and tradition, which many Anglicans hold in unquestioning reverence. But where is the living authoritative interpreter? Who is to apply the dead rule to present issues? As matters stand, it must be each man's private judgment. Synods and Convocations, whether of York or Canterbury, of Ireland, or the United States, or even of all the Anglican Churches, make no

380. The Protestant Churches Have Not Catholicity.

Any *one* sect *taken by itself* is not truly universal, for each sect is usually confined to one region.

All the sects *taken together* have a great number of members, about one hundred and eighty-seven millions; and, at this time, Protestantism is widely spread, but *there is no unity.* One religion is not widely spread, not universal, and certainly the mark of Catholicity which necessarily and inseparably belongs to Christ's Church means that ONE religion, Christ's, is universal. The *name "Protestant Religion"* is widely diffused, but there is no *unified* Protestant religion in existence.

Besides, Protestantism was not heard of until the 16th century. If it is Christ's Church and universal, where was it for all the preceding centuries? And how, as a matter of historical fact, was Protestantism spread? Certainly not like the religion of Christ in the beginnings of Christianity. History shows that the Church already in existence for sixteen centuries was despoiled; the spiritual power passed into the hands of civil princes; violence, wars, deceit, the hope of unrestrained liberty to lead a lax life, and other similar reasons account for the spread of Protestantism. In general, *force* was the agent of diffusion, and not the *truth* and *beauty* of the religion taught by Christ. And one tremendous fact is evident and admitted by Protestants, that there has never been any supernatural testimony to their religion from miracles. On the other hand, the Catholic Church became universal from an *intrinsic* principle and force, while any diffusion of Protestantism comes, as history shows, from an *extrinsic* agent forcing that religion on nations and individuals. Whatever slight hold Protestantism has today on its adherents must be attributed either to the remnants of Catholicity still remaining in that religion, or to the en-

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claim to an infallible authority. Formularies are dead things; and there is no living judge of controversies. No wonder that the very foundations of the Faith are so uncertain, that there is such diversity of belief, and such vital and never-ending differences. And no wonder we fail to find in such a Church that Kingdom of Christ on earth, which He promised should be ever one in faith, in worship and in government."—P. Finlay, S.J., *lib. cit.*, p. 181.

vironment of its members, raised as they are for years, with a traditional prejudice against the Catholic Church.

Again, the aim of early Protestantism was to ruin the Catholic Church and not to preach Christ's Gospel to the whole world. Recent Protestantism, especially since 1870, has suddenly taken up the spread of the Gospel. Missionaries and money pour out from England and America to convert the heathen. Whence comes this sudden burst of zeal? Not from the principles of the Reformers, for they condemned such activity, claiming that the command to go and preach to all nations held good for the first centuries but not after that, since no one was entitled to teach all nations. A few Protestant theologians objected to this claim but, in general, it was the principle of Protestant divines.

Today many Protestant missionaries are in good faith and really seek God's glory and the salvation of souls, but this desire arises not from anything in Protestantism but from the highly praiseworthy personal love of Our Lord in the missionaries. They themselves are imbued, all unwittingly perhaps, with a large grain of Catholicism.

Generally the motive of Protestant missionaries is to *civilize* the heathen, to open the way for trade, and, in many well-known cases, simply to destroy the Catholic missions. Seldom do they go where they are not protected by the civil powers. They claim, it is true, as fruits of their missionary labors, twelve million converts to Protestantism, many of these being negroes in the United States. But the cold facts show that the Protestants are very ready to enumerate as converts anyone who ''gets religion'' or ''sees the light'' or ''hits the saw-dust trail'' in assemblages like those of the traveling evangelists. Even the more refined of the Protestant congregations number among their members agnostics, materialists, pantheists, and, in general, anyone who comes to their Church even for a passing whim, who claims to be a Christian and is not a Catholic. Yet, even with all their endeavors to swell their numbers, the Catholic Church remains the only universal Church whether we consider her in herself, i.e., absolutely, or when compared to the Protestant Churches taken singly or collectively.

381. The Protestant Churches Have Not Holiness. Active holiness is not there. The continual and widespread dissensions in doctrine lead many to agnosticism, many to a very weak faith in Christ, a great many to mere indifferentism, which usually expresses itself in utterances like "Oh, what does it matter whether one is a Protestant or a Catholic or a Buddhist, provided only that one leads a pretty good life." The doctrine on divorce, on faith alone without good works, the hesitancy about whether the human will has freedom, and like doctrines are evil in themselves and cannot sanctify mankind. Penances, vows, Religious Orders following Christ's invitation to live the life of the counsels, namely, poverty, chastity and obedience, are all rejected as if they did not in any way at all pertain to the teachings of Christ. The Sacraments instituted by Christ Himself for the sanctification of every state of human existence are, for the great part, cast aside or, where admitted, even in part, are looked upon by the majority as mere religious ceremonies good only for exciting the emotions.

Passive or personal sanctity is hardly conspicuous in the first founders of Protestantism, in Luther, Henry VIII, in Calvin. Worldly motives are very prominent in their lives and in those of their early followers. Miracles are altogether absent in the Protestant religion for the simple reason that God cannot sanction what is false. In no sect does the heroic and constant sanctity, apparent in the members of the Catholic Church, appear. In a word, the personal holiness of Protestants is not due to the religion which they profess, but to the personality of the individual holy Protestant and especially to whatever of Catholicity has been preserved in the sects.

382. The Schismatic Greeks and Orientals Have Not Apostolicity, for they renounce the successor of St. Peter in the Primacy and will have no union with him. Besides, they are fallen-away members of the Catholic Church who have formed their own Church. Now, if the Catholic Church is the true Church, the Schismatic Bishops are outside the true Church, because their succession as teachers has been interrupted and broken off, as they themselves admit. And if the Catholic

Church is false, then these Bishops left the false Church, not for the true Church of Christ, but to establish their own, for they are admittedly not joined to the Apostles by any bond.

It may be objected that these Bishops had true succession and true power before they separated, and did not lose them when they separated; that they are, for instance, true Bishops with the power of ordaining priests and consecrating Bishops as successors of the Apostles. But the answer is simply this: the Schismatic Bishops actually did break the true succession from the Apostles when they separated from the Apostolic Church, and they have the power of ordaining priests only *inasmuch as they were successors of the Apostles.* The Schismatic Bishops did not succeed the Apostles in the office of teaching and ruling, since they have a power of teaching and ruling which Christ did not wish to be in His Church, namely, a power separated from the Primate appointed by Christ Himself. The power which Christ did not wish to be in His Church was certainly not established by Him; it is a mere usurpation and is nil.

383. The Schismatic Greeks and Orientals Have Not Unity.

There is no common authority, thus rendering a unity of faith and obedience impossible. In the confession of faith edited in the middle of the seventeenth century and commonly accepted, these Churches attempted to point out a center of unity, thus:

1. The Church of Jerusalem is the mother Church and the head of all others.
2. Christ alone is the head of the whole Church.
3. There is common authority and it consists in a general council of all the Bishops of the Greek and Latin Churches.

But (1) the Church of Jerusalem does not as a matter of fact rule the other Schismatic Churches.

But (2) Christ Himself, while remaining the invisible head, appointed a visible head as His vicar on earth, St. Peter and his successors.

But (3) a general council without the Primate appointed by Christ is impossible, as these very Churches admit in

> practice, for from the time they separated from the Primate (867) not even one such council was held, and hence there would be no organ of infallibility in the Church of Christ for all these centuries.[2]

The Schismatic Churches are split up into many independent Churches, that of Russia, of Jerusalem, of Constantinople, of Alexandria, of Antioch, the Greek, Serbian, Roumanian, Bulgarian, etc. The largest of these is the Russian, and this in itself is split up into various sects and would disappear altogether if it were not upheld by the political power. It seems clear that the Bolshevist control of Russia will soon crush the Russian Church unless it becomes reunited to Rome and the Primate of Christ's Church.

384. The Schismatic Churches Have Not Catholicity. They are avowedly national Churches. All of them *taken together* are spread over Eastern Europe and Northern Asia, but in no other part of the world are they known or easily accessible, or recognized, when known, as anything but Churches peculiarly oriental and certainly not universal.

Besides, in searching history for the reason why these Churches separated from Rome, we find that the break was due to very human and low motives, an eagerness for honor and power on the part of the Emperor and the Archbishop of Constantinople, while the increase in the number of members was not effected by the conversion of the people, but by deceiving Catholics and bringing into play race hatred and national prejudices; by violence and persecution. And yet, despite these means, not all the Catholics in those lands joined the schism.

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[2] "A Church might, indeed, claim infallibility, and yet be false; but a Church which disclaims it cannot be the Church of Christ: for Christ's Church is infallible. The infallibility of the true Church is, as we have seen, a doctrine revealed of God; and so the infallible, the true Church, cannot disclaim or even doubt it. And, further, the true Church must claim infallibility. She must preach the Gospel and declare that those shall be condemned who will not accept her teaching. She must determine controversies, anathematize heresies, define dogmas: and all this irrevocably. She must demand assent to her decisions, under the most grievous penalties. What teacher and judge, if not infallible, and claiming infallibility, would be justified in doing so? Consider now the various Churches, the various religious bodies, which hold themselves descended in legitimate succession from the Apostolic Church. The Catholic Church, and she alone, believes herself to be infallible; she, and she alone, claims for herself infallibility. All others, Greek, Anglican, Protestant, Episcopalian, Lutheran, Presbyterian, Nonconformist—of whatever name and nature—put forward no such claim; indeed, profess openly they have no such privilege. On this ground, then, also, the Catholic Church is the true Church of Christ."—**P. Finlay, S.J.**, *lib. cit.*, p. 192.

There is no zeal for spreading the Gospel to other lands. These Churches take great pride in having won over the Russians to the Christian religion, but without warrant, for the Russian people were first converted by Catholic missionaries between the years 857 and 1015, at a time when the Orientals were united to the Roman Pontiff. Afterwards most of the Russians joined the schism and, together with the other schismatics, gave almost their entire attention to receiving and perverting Catholics from the true faith.

Among these schismatics there is no question of preaching the Gospel to other nations. They have done nothing in this respect except that Photius endeavored to win over *to his schism* some Russian pagans and Mohammedans. The Russians, influenced by *political reasons,* preached that religion in a few regions bordering on their Empire. Therefore, from all this, we see that there is no true Catholicity in the Eastern Churches.

385. The Schismatic Churches Have Not Holiness. They reject the Primacy, the procession of the Holy Ghost from the Father and the Son, and, in doing this, contradict doctrines which their own learned Fathers taught from ancient times together with all prominent teachers of the Church everywhere. Many members of the Eastern Churches are, of course, simple and pious people, but neither piety in a high degree nor common piety widespread through the Churches is very evident. Their married secular clergy are uneducated and ignorant, are dependent on the civil power and are negligent in teaching the people. The Schismatics reverence the saints, but almost all the saints they worship belong to the time when the Eastern

Churches were united to the Roman Primate. They have no approved saints of their own, nor have they a single approved miracle to record in support of anyone's sanctity. The Russian Church has a religious order, that of St. Basil, but permission to enter this order must be obtained from the Holy Synod, which is controlled by the political power; and this order of men and women is rather a civil charitable organization having care of the sick and poor. There are only a few schools in the charge of this order and hardly any direct care of souls.[3]

TEST QUESTIONS

1. **Prove that the Protestant Churches have not Apostolicity.**
2. **Prove that they have not Unity.**
3. **Prove that they have not Catholicity.**
4. **Prove that they have not Holiness.**
5. **Prove that the Schismatic Churches have not Apostolicity.**
6. **Prove that they have not Unity.**
7. **Prove that they have not Catholicity.**
8. **Prove that they have not Holiness.**
9. **Refute the Branch Theory of Anglicans.**

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[3] "Neither Easterns, then, nor Anglicans have any title to be thought the Church of Christ. In both Communions there are high graces and lofty virtues, and noble Christian characters; there are precious truths of revelation, and a rich outpouring of Divine blessings. But the special mark and seal of the Christian Church, the oneness of faith, government, and means of sanctification, which Christ made essential —that is possessed by neither of them in fact or principle.

"And here we might almost end our inquiry. For, if the Protestant Episcopalian Churches do not constitute the true Church of Christ; if it be not formed of the Greek or Eastern Churches; and if the branch theory advanced by Anglicans be unfounded and erroneous; then we may infer at once, and with the utmost certainty, that the Church of Christ is the Catholic Church, the Church of which we ourselves are members. We have seen, and we have proved, that the visible Church of Christ is an imperishable society. Therefore, it exists somewhere in the world to-day; and it may be recognized by those who duly seek it. It is not to be sought in an aggregate of all who take Christ's name, or even confess His Divinity. It is not to be found among the lesser religious bodies, which have broken away from larger organizations, and make no claim to be more than fragments. It is not the Eastern Church; it is not the Anglican; it is not both of them conjoined, together with the Church of Rome. Therefore, it must inevitably be this last Church; for there is no other possible claimant to the title. The argument is the 'argument of exclusion'; and it is convincing."—**P. Finlay, S.J.**, *lib. cit.*, p. 182.

LESSON LIII

THE LIFE OF CHRIST

THE LITTLE MUSTARD SEED

Notes. Matthew XIII, 31-32; Mark IV, 30-32; Luke XIII, 18-19.

This parable of the mustard seed explains the growth of Christ's Church. From the smallest beginnings, in the most unpromising surroundings, it is cultivated by Christ and His Apostles, and has gradually and yet swiftly spread throughout the whole world. ''In the shadow thereof'' is found all truly Christian culture, calm justice mingled with sweet mercy, right education, everything noble, sublime, practical and ideal; and the souls of men dwell in it in holiness. All this because Christ Himself planted the apparently insignificant seed, and through His continual assistance it has grown into the greatest of Churches, the Catholic Church. This parable of the mustard seed is a definite prediction of the Catholicity of the Church of Christ.

DOCTRINE

THE PRIMACY OF CHRIST'S CHURCH

386. We are going to prove that *the Roman Pontiff is the successor of St. Peter in the Primacy.* The Roman Pontiff is the Bishop of Rome. The successor of St. Peter in the Primacy is the one who holds the Primacy after St. Peter. The Primacy is that of universal jurisdiction.[1]

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[1] "[The primacy] is not sinlessness. Christ could, of course, had He so willed it, have made His Vicars sinless. He has chosen not to do so. There have been grave scandals in the history of the Roman See—not so many; not so grave, as in the history of other kingdoms; and they have been exaggerated grossly for purposes of controversy. But, in any case, they have no point of contact with the authority of the Pope. Holiness of life commends all those who teach and govern; but it is not essential to their office. It is not infallibility, it is not supreme, legislative, judicial, or executive authority. It is not even a condition precedent to the valid or lawful exercise of any of them. And Christ our Lord has promised these latter gifts, not holiness of life, to St. Peter, and to St. Peter's successors."—**P. Finlay, S.J.,** *lib. cit.,* p. 223.

The question we ask is this: Are those men who succeeded St. Peter as Bishop of Rome also his successors as Primate of the Universal Church?

387. It is evident that SOMEONE must be the successor of St. Peter in the Primacy because Christ established His Church with its great unifying principle as a *perpetual* institution. Therefore, the Primacy is in existence today just as the true Church of Christ must be in existence today. Therefore, there must be someone who is that Primate. Now, either the Roman Pontiff is or there is no successor of St. Peter. This is evident, first, from history. For, no one ever publicly claimed the Primacy of the Universal Church, or was ever publicly acknowledged as Primate without at the same time calling himself or being called by others the Bishop of Rome.

388. If we except the first age of the Church, **history is remarkably clear on this point.** We need not, therefore, enumerate all the testimonies, because everyone, even Protestants, concedes the point. Thus, for instance, at the present time, it is so clear that the Primacy is attributed to the Roman Pontiff that it is superfluous to prove it. In like manner, the point is evident and conceded by Protestants with regard to the whole period of time after the origin of Protestantism and for many centuries before its rise.

389. But many Protestants deny that (*a*) Peter was Bishop of Rome, and (*b*) that Peter, in the first ages of the Church had at Rome an uninterrupted series of successors in the Primacy. Hence, in order to convince even these adversaries, we give both doctrinal and historical evidence with regard to the first ages of the Church.

390. The doctrinal evidence is overpowering. The present Roman Pontiff has the Primacy; and the Church, therefore, of which he is the Primate is the true and infallible Church of Christ. But the whole Church with its Primate teaches as a matter of faith that all the Bishops of Rome, beginning from St. Peter himself, held the Primacy, and therefore this doctrine is infallibly true.

391. The Historical Evidence. Peter was at Rome and there died a martyr. According to some Catholic theologians, it makes no difference whether Peter was or was not at Rome, provided he was Bishop of Rome. According to others, it is necessary that Peter should have been at Rome at least for some time. To do away with all doubt, we prove these facts: (*a*) that Peter was at Rome; (*b*) that he established his episcopal See there, and had successors in that See and in the Primacy.

A. Peter Was at Rome. This fact is attested by Irenaeus (died 199); Clement of Alexandria (died 216); Eusebius (died *cir.* 340), who relate the fact as having been handed down from ancient times.

Again, in the first epistle of St. Peter (I Pet. 5, 13) we read: "The church that is in Babylon, elected together with you, saluteth you. . . ." Now, according to all the ancient writers, "Babylon" is the name used to symbolize Rome, as we say that New York City is the "Babylon of America," or a city of confusion. All these ancient writers, heretics, pagans and Christians, bear testimony to this use of the word, and learned Protestants of today are beginning more and more to concede this fact. Therefore, from St. Peter's own words, he was at Rome.

Peter Died a Martyr at Rome. There is the same weighty testimony and unanimity of consent about this fact as about the fact that St. Peter preached the Gospel at Rome. In ancient times no one denied it, and on the admission of every kind of opponent, the tradition concerning the death of St. Peter at Rome, was universally admitted after the middle of the second century.

St. Clement of Rome, writing from Rome about the year 96 to the Corinthians, says that Sts. Peter and Paul, together with a great number of Christians, suffered martyrdom. There can be no doubt but that Clement meant Rome, for it is clearly established that St. Paul died at Rome, and Clement is certainly speaking of the persecution under Nero.

Tertullian (died 225) says that Sts. Peter and Paul preached the Gospel to the Romans and left it with them stamped with the seal of their blood.

Eusebius gives the constant traditional belief that St. Paul was beheaded at Rome and St. Peter was crucified there during the reign of Nero. He claims, moreover, that the monuments in the Roman cemeteries, which could be seen even in his time, were inscribed with the names of Sts. Peter and Paul, and that these monuments abundantly confirm the constant tradition.

Then Eusebius quotes the testimony of Caius, who, writing about the end of the second century of the burial place of Sts. Peter and Paul, urges against Proclus: "I can show you the trophies of the Apostles, for if you wish to go along the Vatican or the Ostian Way, you will be met by the trophies of those who founded the Church at Rome." Eusebius adds the testimony of Dionysius, Bishop of Corinth, who, in a letter to Pope St. Soter (166-174), recalls that Sts. Peter and Paul had gone into Italy and there suffered martyrdom.

B. St. Peter Established His Episcopal See at Rome and Had As His Successors in the Primacy the Bishops of Rome. We shall summarize the evidence for this statement.

Irenaeus says that all the faithful in all parts of the world must be in agreement with the Roman Church because of its "higher rule," since in it the true Apostolic teaching has been preserved unchanged and uncorrupted. This he proves by giving the successors of St. Peter in the Roman See down to Eleutherius, the twelfth Pope after St. Peter, and he says that by means of this orderly succession the teaching of the Apostles has come down uncorrupted "even to us."

Tertullian calls Pope Zephyrinus the Supreme Pontiff, the Bishop of Bishops, and names Rome as the See of St. Peter.

Cyprian (died 258) says that he who resists the Church and abandons the Chair of St. Peter in which the Church is founded, cannot call himself a member of the Church. Again, he says that Cornelius was made Bishop . . . . when the place of Fabian, i.e., when the place of St. Peter, was made vacant.

In the catalogues of the Bishops of Rome, Peter is put first,[2] and his successors in the See of Rome are acknowledged to be his successors in the Primacy. Thus, Jerome says: "Clement was the fourth Bishop of Rome after Peter; the second was Linus, the third Cletus."

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[2] "I do not say that any one or other text of the Gospels, or any isolated facts in the Gospels or Acts of the Apostles, must necessarily convince a fair-minded inquirer. I do not, indeed, think that any of the great truths of the Catholic faith can be satisfactorily demon-

The catalogues of the Roman Pontiffs, a number of which go back to the first centuries of the Church, begin with Peter's name. Mr. Lightfoot, a Protestant authority, speaking of the oldest catalogue, says: "As regards the names, I see no reason to question that they not only represent historical persons, but that they were bishops in the sense of monarchial rulers of the Roman Church." (St. Clement of Rome, 340.)

392. The Bishops of Rome Always Claimed the Primacy. So far we have sufficiently established these facts: (*a*) that Peter was at Rome; (*b*) that he died a martyr at Rome; (*c*) that he established his episcopal See at Rome and had an uninterrupted series of successors who were Bishops of Rome and Primates of the Universal Church. Here we give some testimonies of these successors to show that the Bishops of Rome claimed also to be St. Peter's successors in the Primacy.

In the first century, Pope Clement of Rome, writing to the Corinthians in the year 96, while John the Apostle was still alive, warns certain disturbers among the Corinthians not to disobey what Christ had commanded them *through him,* thus claiming clearly the authority of Vicar of Christ, the right to command the whole Church as the successor of St. Peter.

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strated by single texts or incidents in Scripture. But the cumulative weight of New Testament references to St. Peter seems to me well-nigh irresistible. They assign him a position apart from and above the other Apostles, which we cannot explain on grounds of age or ability or personal qualities of any kind: we are driven back on Divine appointment. And, if a Headship were given to Peter, for the welfare of the Church, the Headship did not die with him. Besides, the belief and teaching of the Church are a convincing interpretation of the Scriptures; and in the East and West, in sermons, in formal treatises, in great gatherings of Bishops, in the conduct and determination of religious controversies, in the ordinary social life and work of the Church, we see the conviction growing more distinct and more emphatic that, in the Gospels of St. Matthew and of St. John, we have the revelation of a primacy conferred on Peter, a primacy to be continued in his successors for ever."—**P. Finlay, S.J.,** *lib. cit.,* p. 221.

In the second century Pope Victor I (189-198) commanded the Bishops of Asia to celebrate Easter on the same day as the Church of Rome, and he threatens them *with excommunication* if they refuse obedience. It was only from motives of *prudence*, and not from any lack of *power*, that Victor afterwards refrained from excommunicating the disobedient Asiatics.

In the third century Pope Callistus (217-222) declared against the Montanists that by virtue of the Primacy which he held as successor of St. Peter, he had the power to forgive even the greatest sins.

Pope St. Stephen I (254-257) commanded the Asiatic and African Churches under *pain of excommunication* not to rebaptize heretics.

In the fourth century Pope St. Julius I (337-352) taught that difficulties arising among the Bishops were to be decided by himself as the Supreme Judge.

Pope Siricius (384-399) taught that the Universal Church had been committed to his care as to the one who had inherited the Primacy from St. Peter.

The claims of the Roman Bishops in the following centuries up to our own day are so explicit that it would be superfluous to give more testimonies.[3]

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[3] "The history of that Church [the Church of Rome] joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday, when compared with the line of the Supreme Pontiffs. That line we trace back in unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends. . . . The Republic of Venice came next in antiquity. But the Republic of Venice was modern when compared with the Papacy; and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigour. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which

393. The Primacy of the Bishops of Rome Was Acknowledged by the Church from the Earliest Times.

Again we have recourse to the testimony of history.

St. Ignatius the Martyr (died 110), writing to the Romans, says that the Church of Rome is the head of the other Churches.

Irenaeus says that it would be a lengthy matter to enumerate the successors of all the Churches; but that by showing the traditional teaching of the Church of Rome, we refute the heretics, for it is necessary that every Church agree with the Church of Rome because of its *higher authority.*

Cyprian calls the Church of Rome the " principal Church and the source of unity."

At the Council of Ephesus in the year 431, Philip, the Legate of the Pope, made the following statement to which the Fathers of the Council unanimously agreed: "No one doubts, indeed it was known to all ages, that the holy and most blessed Peter, Prince and Head of the Apostles, the pillar of faith and the foundation stone of the Church, received from Our Lord, Jesus Christ, the Saviour and Redeemer of the human race, the *Keys of the Kingdom,* and to him was given the power of binding and loosing. He [Peter] *lives and exercises judgment even to this day and forever in his successors.* . . . . . His successor and rep-

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lie between the plains of the Missouri and Cape Horn. . . . Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments, and of all the ecclesiastical establishments, that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigour when some traveller from New Zealand shall in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.

"We often hear it said that the world is becoming more and more enlightened, and that this enlightenment must be favourable to Protestantism, and unfavourable to Catholicism. We wish that we could think so. But we see great reason to doubt whether this be a well-founded expectation. Nay, we believe that, as far as there has been a change, that change has been in favour of the Church of Rome."—**Macaulay**, *Essay on Ranke's History of the Popes.*

resentative in that office, Pope Celestine, has sent us to this synod.''

The Fathers of the Council of Chalcedon (451), writing to Pope Leo, state that in the council he presided through his legate as the head over the members; they speak to him as sons to their father; as to *the successor of Peter and the interpreter of the Faith;* as to the one to whom the care of the whole Church has been entrusted; and they beg him to honor and affirm their decrees by his decision.

The Third Council of Constantinople (680) addresses the Pope as ''*The Archbishop of the Universal Church.*''

The Second Council of Nice (787) addresses the Pope as the one whose See is pre-eminent because it possesses the Primacy of the whole world.

The Fourth Lateran Council (1215) says that the Roman Church, according to the plans of Our Lord, possessed the Primacy of rule and power over all the other Churches.

The Second Council of Lyons (1274) says that the Roman Church possesses the supreme and complete Primacy and power over the Universal Church and that the Bishop of Rome is the successor of St. Peter and has the fullness of power.

The Council of Florence (1439) says: ''We define that the holy Apostolic See and the Roman Pontiff hold the Primacy over the whole world and that the Roman Pontiff himself is the successor of Blessed Peter, the Prince of the Apostles, and that he is the true Vicar of Christ.''

394. Many other testimonies might be brought forward, but since the Councils succeeding on those mentioned above repeat and emphasize what has already been said, we can now accept the following conclusions as firmly established: On every side we have constant, public and universal testimony even from the most ancient times that Peter, holding the Primacy over the whole Church from Our Lord Himself, was Bishop of Rome until his death; that, beginning with St. Peter, we have a series of Roman Bishops that has never been interrupted; that all these successors of St. Peter inherited from him the Primacy of the whole Church. Therefore, it is historically proved, and with such clearness that every prudent doubt is removed, that the Roman Pontiff is St. Peter's successor in the Primacy.

395. **Furthermore, the Roman Pontiff holds and always held the Primacy** *by divine right;* for, in order that anyone may be said to hold the Primacy by divine right, it is sufficient that *Christ* should have determined that there would be someone who would hold the Primacy of St. Peter, because then he who is appointed to be the successor of St. Peter, receives the Primacy *from Christ Himself.* Now, the Roman Pontiffs are the successors of St. Peter, as we have proved both from historical testimonies and from the fact that no one else succeeded to St. Peter or holds the Primacy; and therefore the successor of St. Peter holds the Primacy by the *will of Christ,* i.e., by divine right, and not for any other reason.

From what has just been proved concerning the Primacy of the Roman Pontiff we may draw the following conclusions:

396. **The Roman Pontiff has the right of free communication** with each and all the faithful, since this is required by the nature of his *immediate* jurisdiction. No one, either a private individual or the state, can obstruct this right of communication, for the Pontiff possesses, by *divine right,* full and supreme jurisdiction, and civil society is subordinate to the Church in whatever matters pertain to her purpose.

397. **The Roman Pontiff is the Supreme Judge** in all ecclesiastical cases. Appeal can be made to him from any other ecclesiastical authority; no one can withdraw himself from the scope of the Pontiff's decision; and no one can appeal from his decision to a higher tribunal.

398. As soon as a person is elected legitimately to be the Bishop of Rome, he receives the power of the Primacy *immediately from Christ,* even though the person is not yet consecrated Pope.

399. The government of the Church of Christ is by His will monarchical; the Pope is the Supreme Ruler of the Church,

commanding all the faithful and subject to no one. Other rulers in the Church, while governing their own provinces or portions, must give obedience to the Pope.

A Doubtful Pope

400. The Church is a visible society with a visible Ruler. If there can be any doubt about who that visible Ruler is, he is not visible, and hence, where there is any doubt about whether a person has been legitimately elected Pope, that doubt must be removed before he can become the visible head of Christ's Church. Blessed Bellarmine, S.J., says: "A doubtful Pope must be considered as no Pope"; and Suarez, S.J., says: "At the time of the Council of Constance there were three men claiming to be Pope. . . . Hence, it could have been that not one of them was the true Pope, and in that case, there was no Pope at all, because not one of them had been accepted by the sufficient consent of the Church." On this principle we have the explanation of what was done at the Council of Constance, but this explanation holds good only on the hypothesis that Urban VI was from the beginning a doubtful Pope. For, if he had once been legitimately elected, he was true Pope and could be deprived of his office by nobody. The whole question then comes to this: Was Urban VI a doubtful Pope? It is at least highly probable that not only was the election valid, but that it was publicly recognized as such. But if there was a doubt, the Cardinals legitimately appointed would have the duty of passing judgment on the doubt, or if the Cardinals were lacking, all the Bishops gathered together.

401. We give here a brief synopsis of what is called the Great Western Schism.

Urban VI

elected at Rome *without opposition* (1378); since he was harsh with the Cardinals, after his election, all the French and three Italian Cardinals questioned his election and moved to Avignon, where the same year they elected

When Urban died, the Roman Cardinals elected		Clement VII (1378-1394) At his death, his Cardinals elected
Boniface IX (1389-1404) Innocent VII (1404-1406) Gregory XII (1406-1417), who abdicated in 1417.	The Council of Pisa (1409) called to end the schism, elected Alexander V (1409); his Cardinals elected John XXIII (1410).	Benedict XIII (1394-1417), who did not abdicate, but received no recognition.

In the Council of Constance (1414), 18,000 ecclesiastics and 150 Bishops favoring John, he solemnly promised to abide by the decision of the Council. The Council then deposed him and elected
Martin V (1417).

The Loss of the Primacy

402. The Supreme Pontiff can lose the Primacy in these ways:

1. By voluntary resignation, as in the case of Celestine V.
2. By open heresy, by which he ceases to be a member of Christ's Church. This, however, while not contradictory to reason, is hardly conceivable.
3. By insanity.
4. By death.

TEST QUESTIONS

1. Why must someone be the successor of St. Peter?
2. Give one argument from reason showing that the Roman Pontiff is Peter's successor in the Primacy?
3. Give the doctrinal evidence for the same.
4. Prove from St. Peter's first letter that he was at Rome.
5. Prove that St. Peter died a martyr at Rome.
6. Prove that St. Peter established his Episcopal See at Rome and had as his successors in the Primacy the Bishops of Rome.
7. Prove that the Bishops of Rome always claimed the Primacy.
8. Prove that the Primacy of the Bishops of Rome was acknowledged by the Church from the earliest times.
9. Prove that the Roman Pontiff holds the Primacy by divine right.
10. Why should the Roman Pontiff have the right of free communication with his subjects?

11. Is there any appeal from the decision of the Roman Pontiff?
12. From whom does the Roman Pontiff receive the Primacy?
13. When does he receive it?
14. What is the nature of the government of the Church?
15. Explain the Great Western Schism.

LESSON LIV

THE LIFE OF CHRIST

THE LEAVEN

Notes. Matthew XIII, 33; Luke XIII, 20-21.

The parable of the leaven again refers to Christ's Church. A piece of leavened bread was put in the newly kneaded dough to ferment it as yeast does bread. The leaven would be the Church placed in the world until "the whole was leavened," i.e., the whole world partakes of the benefits and holiness of the Church, even as the mass of dough is developed by the yeast. In other words, the one active religious body developing in countless ways the whole unwieldy mass of the world is the Catholic Church.

DOCTRINE

THE INFALLIBILITY OF THE POPE

403. **Infallibility** means immunity from the possibility of making a mistake. (See Lesson XXXVI.)

We have proved that Christ gave His Church the prerogative of infallibility, and here, after having discovered the true Church of Christ, we can find out from her teaching who possesses this infallibility and then investigate some of the main arguments for that teaching.[1] We could take the teaching of the Church without having recourse to any other argument, and it is only that we might have more complete reasons for our acceptance of the Pope's infallibility that any other arguments are given.

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[1] "For, if Christ's Church on earth be infallible in what she holds and teaches as Divinely revealed, and if we can recognize with certainty, among existing religious bodies, the true Church of Christ, then difficulties of belief are very largely at an end, or, at any rate, will find an easy and prompt solution. I may not always be able to determine with certainty even then, what the Church believes and teaches; but, when I do, I am in possession of Divine truth, to which I must assent on the authority of God; and no objection, however insoluble it may seem, or however much it may perplex me, can shake my adherence to it."—**P. Finlay, S.J.**, *lib. cit.*, p. 131.

404. The teaching of the Church is very clear and explicit.[2] The Vatican Council declares that the Pope is infallible when he speaks "ex cathedra," i.e., from the chair of St. Peter, as Supreme Pastor and Teacher of all the faithful, in virtue of his Supreme Apostolical authority, defining a doctrine concerning faith or morals to be held by the Universal Church.

Hence to speak "ex cathedra" means:

405. 1. *On the part of the Pope,* that by some form of words he makes it clear (*a*) that he is using his authority in the highest possible degree; (*b*) that he is promulgating a definitive and final judgment in a matter of faith or morals; (*c*) that this judgment must be held by all the faithful.

2. *On the part of the definition,* it is necessary that what is defined should deal with faith or morals and belong to the Deposit of Faith, i.e., be found in Scripture or Tradition, either directly affecting the Revelation entrusted to the Church by Christ or indirectly affecting it, for instance, a doctrine that

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[2] "We wished to mark the steps by which an impartial student of religion might be logically led on, through a critical investigation of the Church's origins and of the present condition of the Catholic Church to a reasoned acceptance of her claims and doctrines. I was anxious to avoid argument 'in a circle.' . . . But I was concerned to show how rigorously scientific the Catholic Faith itself is, what a critical examination it is prepared to undergo, and how satisfactorily we can justify our religious position to ourselves and to inquirers, when need for justification arises. Now, however, that the infallible authority of the Catholic Church in the domain of revealed truth has been demonstrated, there can be no reason why we should not in the future make use of that authority. We might do so, even to the exclusion of every other argument. We noted, as a characteristic of Christ's teaching, that He simply asserted the truths which He put forward: He offered no proofs in their favour; they were guaranteed by His Divine infallibility. Similarly, when once the infallibility of the Catholic Church has been made clear to us, we are bound to assent to her belief and teaching of revealed doctrines though she advanced no other proof, and we saw none other ourselves, in support of them. Her living voice is warrant for our assent, and makes it obligatory."—**P. Finlay, S.J.,** ***lib. cit.,*** **p. 196.**

would be necessary for the safeguarding of the Deposit of Faith.

406. The first argument on which the Church's teaching rests is this: In Luke XXII, 31, 32, we read: "And the Lord said: 'Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not: and thou, being once converted, confirm thy brethren.' "

From the above words we argue:

1. *Christ speaks to Peter alone; "Simon, Simon"*; "have *you"*; "sift *you"*; "I have prayed for *thee"*; *"thy* faith"; "and *thou,* being once converted"; "confirm *thy* brethren." Peter is clearly differentiated from his brethren.

2. *Christ has obtained for Peter that He will not fail in faith,* and particularly for this purpose that the others might be confirmed in their *faith* by Peter.

Now, Peter is not unfailing *in faith,* not capable of confirming his brethren *in faith,* if he is not infallible, i.e., immune from error *in faith,* especially in fulfilling his office of teaching others what they are to believe. Therefore, Peter is infallible. But the Pope is Peter's successor as Primate of the Universal Church and has the same infallibility; for, the words of Christ *can* refer to Peter's successors since they imply no limitation of time; they *must* refer to Peter's successors because the office of teaching the faith is entrusted to Peter, who had already been designated as the rock of the Church for all ages; the words show that the office belongs to the *perpetual constitution* of the Church, even as Peter is the perpetual rock against which the perpetual attacks of the powers of hell are to be directed.

The whole argument, when taken with the traditional interpretation of the Fathers of the Church and other Catholic authorities, removes all doubt, and rightly was it declared by the Vatican Council that in this text the infallibility of the Roman Pontiffs is promised by Christ.

407. Another argument is this: The Roman Pontiff, like Peter, is the rock strengthening and safeguarding the Church

against the gates of hell; but this he could not be if, when teaching as Supreme Teacher "ex cathedra," he could make a mistake or have his teaching corrected by others. For, the first requisite for the stability of the Church is certainly a stability *of faith;* on this everything else depends; and if the Pope's supreme teaching could be corrected by others in the Church, then not Peter but those others would be the rock of stability; and if the teacher's mistakes were never corrected, then men could never be sure that they are being taught the complete and unchanged doctrines of Christ.

408. **Another argument** is this: The Roman Pontiff, as Peter's successor, was given the keys of the Kingdom together with supreme and complete power of binding and loosing. Now, this power includes infallibility, for it is not only a power to rule, but also a power to teach. Suppose the Roman Pontiff could bind the faithful to hold a certain doctrine, and that the Church could declare the very opposite of that doctrine to be true; then there would evidently be *two supreme powers mutually opposed,* and the constitution of the Church would *from its very nature* hasten its ruin. Christ's words, then, that He would be with His Church even to the consummation of the world, would be false.

409. **Another argument** is this: The Roman Pontiff is the Supreme Pastor of the whole Church, and to this office it belongs especially that he feed the flock with the true doctrines of Christ *unmixed with any error.* Thus, this office demands infallibility; for, if the judgment of the Roman Pontiff could be corrected by the Church, then the flock would be feeding the pastor and not the pastor the flock. Therefore, if there is any infallibility in the true Church of Christ, and we have proved conclusively that there is (Lesson XXXVI) it certainly belongs to the Roman Pontiff when he speaks as the Supreme Teacher of that Church.

410. **Another argument** for Papal infallibility is drawn from the traditional teaching of the Church. From the earliest

times we find in the utterances of the Fathers and the Councils the teaching that the Pope is infallible. Omitting the testimonies of the early Fathers, we find Ambrose (died 397) saying: "Where Peter is, there is the Church; there is no death, but eternal life; and so Christ added 'and the gates of Hell shall not prevail against her,' and 'To thee I shall give the keys of the Kingdom of Heaven.'"

St. Augustine (430) says: "In this chair of unity God has placed the doctrine of truth"; and when the letter of Pope St. Innocent I had been received by the Council of Carthage (418), Augustine says: "On this question [of Pelagius] two councils have sent word to the Apostolic See and have received its decision. The question is settled."

St. Leo (461) says: "That stability of faith which was praised in the Prince of the Apostles, is perpetual."

St. Boniface I (418-422) says: "It is never allowed to treat again of a matter which has been settled by the Apostolic See."

411. **The Ecumenical, or General, Councils of the Church,** both in their methods of action and in their decrees, have taught that the Roman Pontiff is infallible and that his decrees must stand unchanged and unchallenged. From the Vatican Council we have this summary of the traditional teaching of the Church:

1. Faith, entrusted to the Apostolic See, has always been preserved *immaculate* because of the promise of Christ, "Thou art Peter, etc,"; and because the fulfillment of the promise is evident from the actual effect, since the Apostolic See has as a matter of fact *never erred.*

2. Nor will it ever err, because in it is the true and complete solidity and stability of the Christian religion.

3. Hence, those who do not agree with the Apostolic See are separated from the Catholic Church.

TEST QUESTIONS

1. Define infallibility.
2. When is the Pope infallible?
3. Why could we accept the teaching of the Church on this matter without considering any other arguments?
4. What does it mean on the part of the Pope to speak "ex cathedra"?

5. What can be defined "ex cathedra"?
6. Show from Luke XXII, 31, 32, that the Pope is infallible.
7. Give the argument for infallibility from the metaphor of the Rock.
8. Give the argument for the same from the metaphor of the Keys of the Kingdom.
9. Give the argument for the same for the Pope's office of Supreme Pastor.
10. Give a few quotations from the traditional teaching of the Fathers.
11. Give the same for the Councils, especially the Vatican Council.

LESSON LV

THE LIFE OF CHRIST

THE HIDDEN TREASURE

Notes. Matthew XIII, 44.

Again the Church is likened "unto a treasure hidden in a field." Many pass by and, unthinkingly, carelessly, disregard it, being absorbed in apparently more important matters. The treasure is always there, but only those who search will find it. Then the joy of soul is so great, the relief of mind gained is so tremendous, that the happy discoverer gives all he has to keep that treasure of God. How vividly does Our Lord describe those who were unfortunately taken up with either other religions or mere material things, and who, after serious thought, really come at last to find the treasure, the Church. History and daily experience prove that many men sacrifice all things to be a Catholic. Indeed, a Catholic who appreciates the treasure of Christ's Church must continually give up many things in order to hold it. Fervent Catholic boys and girls by the hundreds are so overjoyed at the treasure they possess that they deliberately give up their lives to the service of Christ in His Church, in order to help others not so fortunate as themselves to find the same treasure.

DOCTRINE

OBJECTIONS AGAINST PAPAL INFALLIBILITY ANSWERED

412. A great many difficulties proposed against Papal infallibility arise from a misunderstanding of what infallibility is and to what extent it applies. Impeccability, or sinlessness, is confused with infallibility, or immunity from error. The Pope can sin just as any other man can sin, just as St. Peter himself sinned when he denied Christ by his words but not in the faith of his heart.

413. Nor does infallibility extend to any sort of opinion or doctrine or decree which the Pope chooses to hold or promulgate. It extends only to matters of faith or morals and the Pope must speak "ex cathedra," signifying that a particular doctrine must be accepted as part of the Deposit of Faith by all the faithful. Therefore, infallibility does not exclude personal sin nor erroneous opinions in, v.g., scientific matters, on the part of the Pope.

414. There are some difficulties drawn from history and the answer is always the same; either the Pope did not speak "ex cathedra" or the matter in question was not a doctrine of faith or morals proposed to all the faithful.

415. For instance, Galileo was condemned by two Popes, Paul V and Urban VII. These Popes, the first in 1616 and the second in 1633, accepted the opinion of the Congregations of the Holy Office and of the Index that the teaching of Galileo that the sun is immovable while the earth rotates on its axis, was heretical. Now, Copernicus and Cardinal Nicholas of Cusa had advocated the same opinions a century and a half before Galileo and were not condemned as heretics. Galileo himself would most probably have escaped any censure if he had not applied his doctrine to the Book of Josue (X, 13) where it is stated that the sun stood still. In accepting the opinion of the Congregations mentioned above, the Pope did not speak "ex cathedra" and promulgate a doctrine pertaining to faith or morals to be held by the Universal Church. The Congregations are not infallible, and there never was question of an irreversible decision.

The Blessed Cardinal Bellarmine, S.J., (1542-1641) was a member of the Congregation of the Holy Office investigating the opinion of Galileo especially as it applied to the Bible, and in a letter to Foscarini, a friend of Galileo, the Cardinal finds no objection to the promulgation of the new doctrine as the best explanation of celestial phenomena, if no reference were made to the Bible. He continues: "I say that if a real proof be found that the sun is fixed, and does not revolve round the earth, but the earth round the sun, then it will be necessary to proceed very carefully in the explanation of those passages of Scripture which appear to be contradictory of that doctrine, as we would rather say that we have misunderstood those passages that pronounce that to be false which has been demonstrated."

It is clearly wrong for us to expect the Popes and Cardinals of the seventeenth century to be in advance of their age with regard to scientific research, just as it would be wrong for us to condemn the Americans in the war of 1776 for not using airplanes, tanks, mustard gas and machine guns.

416. It is argued that Pope Liberius (352-366) signed a formulary of the heretical Arians. Whether he did or did not, there is no objection against his infallibility, for that particular formulary contained nothing erroneous, and the Pope, if he did sign, did so as a private individual held prisoner by his enemies; no one can say that he was promulgating such a formulary "ex cathedra" to the Universal Church.

417. So in the cases of other Popes where the attempt is made to show that they erred, that they taught heresy, that what one Pope taught another condemned. The answer is always the same, namely, that the Pope in question was not speaking "ex cathedra" on a point of faith or morals, proposing authoritatively to all the faithful some doctrine for their acceptance; or when they were "ex cathedra" there was never any real contradiction between the decisions of different Popes.

418. For instance, Honorius I, (625-638) did not teach heresy, but was condemned by the Council of Constantinople for his negligence in suppressing heresy. Certainly no council ever declared that Honorius taught heresy "ex cathedra" and no council has any infallibility except when its decrees are sanctioned and ratified by the Pope.

TEST QUESTIONS

1. Answer this objection: The Pope can sin; therefore, he is not infallible.
2. Answer this objection: The Pope can make a mistake in scientific matters; therefore, he is not infallible.
3. Answer this objection: Galileo was condemned by two Popes and yet his opinion is scientifically demonstrated; therefore, the two Popes were wrong and were not infallible.
4. Answer this objection: Pope Liberius signed a formulary of the heretical Arians, and, therefore, he was not infallible.
5. Answer this objection: Pope Honorius I was condemned by the Council of Constantinople for teaching heresy; and, therefore, he was not infallible.

LESSON LVI

THE LIFE OF CHRIST

THE PEARL OF GREAT PRICE

Notes. Matthew XIII, 45-46.

In this parable of the pearl of great price Christ again shows how those who seek shall find. The merchant is not interested in any sort of pearls; he seeks only good ones; and hence the person who is seeking for Christ's Church will not pay much attention to the doctrines or practices which are evidently contrary to the natural law or right reason. It is the religion that is like Christ's that fools the earnest seeker; it looks like a good pearl to the merchant; but, once the Church is discovered, then there is no doubt but that at last here is the great pearl above price, and the merchant gladly sacrifices all in order to possess it. On Our Lord's own authority there is nothing so valuable, so precious as being a Catholic.

DOCTRINE

THE BISHOPS

419. We have so far treated of the successor of St. Peter in the Primacy and of his prerogative of infallibility. That the other Apostles had successors is clear from the fact that the Church is perpetual and Apostolic. Here we ask: Who are these successors of the Apostles?

420. Bishops are those who preside over a definite particular portion of the Church with supreme and locally independent jurisdiction, but always as subordinates of the Pope.

421. They alone are *by divine right* successors of the Apostles in teaching, ruling and sanctifying the Church, but we must note the following:

The Apostles had, besides their *ordinary* prerogatives as rulers and teachers, certain *extraordinary and personal* prerogatives which were required in those early times for their special office of founding Churches. These extraordinary and personal prerogatives were, in the main: (*a*) jurisdiction everywhere; (*b*) personal infallibility; (*c*) new revelations.

422. **Now, the power of the Bishops** excludes these *extraordinary and personal* prerogatives of the Apostles, and their proper power is that of locally independent teachers and rulers subordinated always to the Pope.

423. **The succession of the Bishops from the Apostles** does not mean that each Bishop must succeed a certain Apostle. This must be true only of the Roman Pontiff who succeeds Peter. But each Bishop exercises in his own diocese the ruling and teaching office of the Apostles; and the *collection* of Bishops, with the Pope as their Head, succeeds to the fullness of power possessed by all the Apostles taken together, i.e., the College of Bishops succeeds the College of the Apostles.

424. **The Bishops succeed by divine right,** i.e., by the will of Christ, for He desired that, besides the universal pastor, the successor of Peter, there should be particular pastors of particular flocks. Now, this succession by divine right may be taken in two senses:

1. In the sense that each Bishop receives jurisdiction *immediately from Christ,* as, v.g., the Roman Pontiff, when duly elected, receives the Primacy immediately from Christ.

2. In the sense that each Bishop to whose care a particular portion of the Church is committed, receives his power *immediately from the Roman Pontiff.* In this sense also, the Bishops would receive their power by divine right if Christ wished that they should have it through Peter and his successors.

The opinion is certain and now commonly held that the Bishops have their power in this second sense. St. Thomas Aquinas says: "The Pope, who is in the place of St. Peter, has the plenitude of power; others have power from him."

425. **Only the Bishops** are successors of the Apostles,[1] and hence priests are, by the will of Christ, inferiors to the Bishops

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[1] "Assuredly we have in these and similar passages [of the New Testament] convincing proof that the office and powers of Christian

and have no jurisdiction by divine right. We are speaking of the power of *jurisdiction,* not that of *orders,* v.g., dispensing the Sacraments.

In this *hierarchy of orders* there are three grades, Bishops, priests and deacons, but the *hierarchy of jurisdiction* belongs only to the Roman Pontiff and the Bishops.

426. It is the unanimous assent of all Christian antiquity that the Bishops are the successors of the Apostles. The Apostles themselves appointed men to be their successors. St. Paul, v.g., appoints Timothy to continue the office in which he had been placed as the Apostle's fellow worker. In like manner, Titus is left by St. Paul in Crete to "ordain priests in every city" (Tit. I, 5); and, writing to the rulers of the Church of Ephesus, St. Paul says: "Take heed to yourselves and to the whole flock wherein the Holy Ghost hath placed you Bishops, to rule the Church of God, which He hath purchased with His own blood."[2] (Acts XX, 28.)

The infallible teaching of the Church is expressed clearly in the words of the Council of Trent: "the Bishops have succeeded

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Bishops, as they have been known to the Catholic Church throughout her history, existed already fully and definitely in the Apostolic Church. The titles given to the office, and to the men who held it, have an historical interest only, and are without bearing on the one important question: Is the office itself, and are the powers inherent in it, of Divine institution, and of established usage in Apostolic times? The answer of the New Testament is an emphatic affirmative." **P. Finlay, S.J.,** *lib. cit.,* **p. 237.**

[2] "He [the Bishop] is the one authentic teacher of Faith and Morals within the diocese. To him, and to him only, are Our Lord's words applicable: 'Going, therefore, preach the Gospel.' To him, and to him only, may be applied the instructions and exhortations addressed by St. Paul to Titus and to Timothy. He, and he alone, is the successor of the Apostles. He, and he alone, has received the Apostolic commission. There may be others in his diocese abler, of greater intellectual gifts, more profound, more widely read theologians. There may be some among his clergy, both secular and regular, more eloquent, better fitted to expound the truths of Revelation. But he, not they, is the Divinely appointed public teacher of his people. They can only teach publicly at all in so far as he permits, or calls, them to assist him in his labours; and they can only teach what the Bishops in union with their head on earth approve and sanction."—**P. Finlay, S.J.,** *lib. cit.,* **p. 248.**

in the place of the Apostles, and have been placed to govern the Church of God.'' (Sess. 23, c. 4.)

TEST QUESTIONS

1. Who are the Bishops?
2. Why do not the Bishops inherit the extraordinary powers which the Apostles had?
3. Does each Bishop succeed a certain Apostle?
4. What does the succession of the Bishops from the Apostles mean?
5. How do the Bishops succeed by divine right?
6. Prove that only the Bishops are successors of the Apostles.

LESSON LVII

THE LIFE OF CHRIST

THE DRAG-NET

Notes. Matthew XIII, 47-50.

In this parable of the net, Our Lord uses a very appropriate similitude, for a great many of his audience were fishermen, and very likely, a fisherman was drawing in his drag-net nearby. Our Lord points him out and says that the Church, the Kingdom of Heaven, also gathers in from the world all kinds of people, of every age, sex, nation and character. The appeal which the Church makes to men is well-nigh irresistible, but many who enter her portals do not persevere in leading holy lives. At the end of the world, the angels will, like the fisherman there on the shore, choose the good from the bad, the wicked from the just; and, for the one, there is reward, and for the other, punishment. It is not enough, therefore, to be in the Church; we must persevere in it with fear and trembling, and lead holy lives according to its teachings.

DOCTRINE

CHURCH AND STATE

427. **The Ideal Christian State** is the one which, as a civil society, professes the true religion of Christ and subjects itself **in religious matters** to the teaching and ruling authority established by Christ. But even in this **Ideal Christian State** there would be **two distinct jurisdictions**, one belonging solely to the civil society and one belonging solely to the religious society.

428. **These jurisdictions are distinct** because the purposes to be attained by the societies are distinct, the temporal prosperity of its members being the proper purpose of civil society and the spiritual happiness of its members being the proper purpose of religious society. These two purposes are distinct

though not ultimately and of their own nature separated purposes, for temporal prosperity and spiritual happiness are not mutually contradictory, since the one can be attained together with the other. Hence, while remaining distinct because of their distinct purposes, the two societies are not necessarily separated societies. They may be one society with a twofold purpose to be attained in two different jurisdictions, the temporal and the spiritual, just as man, one being, has two distinct elements constituting him, namely, a body and a soul, one not being the other, but both conspiring to the perfection of the individual possessing them.

429. **Thus, in the Ideal Christian State,** these two purposes mentioned as proper to each, can easily be pursued without conflict, and can result in the supreme earthly good of the society possessing them. For, the one society is not subordinated to the other by its nature. Each has its own proper sphere; each its own proper means for attaining its distinct purpose. Civil society, e.g., regulates taxes, commerce, currency, industry, emigration, immigration, traffic, etc., etc., keeping always in view the temporal prosperity of the state. The religious society has no right at all to interfere with the civil society in making these laws when they are merely temporal in character and do not in any way obstruct the purpose which Christ Himself established in His perfect society, the Church.

On the other hand, the religious society has a perfect right to legislate on purely spiritual matters in keeping with the spiritual purpose for which she exists, and civil society has no right at all to interfere with her in pursuing this distinct and divinely given purpose.

430. **All this is evident** from reasoning on the distinct purposes of these two perfect societies, neither of which is subordinated to the other in its purpose or in the means of acquiring it. It is, however, evident from the nature of these purposes, that one is higher than the other, that the spiritual good of man is a higher purpose than the temporal good, not that

there is any conflict between the two, but simply that one is in itself a higher purpose than the other.

431. **In the Ideal Christian State,** then, all the citizens, or a majority, profess, as it were, by their national constitution, the true religion of Christ and are subject **in religious matters only** to the teaching and ruling authority appointed by Christ to teach and rule His true Church. No citizen, then, of such a state can profess that Church and State should be separated, any more than an individual man can profess that his greatest good is to have the body and soul separated. Such a citizen also holds that purely civil matters remain *outside the jurisdiction* of the Church and that any interference of the Church in these purely civil matters can and ought to be condemned as tyrannical interference in matters that do not pertain to it. Such a citizen would be right to reject any Church laws made in disregard of the state rights; indeed, it would become a matter of conscience for him to disobey these laws and to effect by all means in his power their abrogation.

432. If, on the other hand, **the civil authority should interfere in matters outside its jurisdiction,** the same citizen can and ought to condemn such interference as tyrannical and strive with the most suitable means at hand to remedy the evil.

433. **The most evident means at hand is arbitration,** and severe measures should be resorted to only after every kind of gentle means has been exhausted and when, indeed, it becomes apparent that the very existence, or proper existence, of the religious power is threatened. Suppose two friends unite in attaining a common purpose while each keeps a special purpose for himself in the whole work. Then suppose that the first man, in pursuing his aims, uses a means which threatens destruction to the aims of the second man. Number Two objects; argues; arbitrates; at the very least, insists on a compromise; says that if Number One acts in this way, he is ruined, his very life is at stake; then suppose that Number One flaunts all the gentle reprimands, mild arguments, honest persuasion, and stubbornly persists in those activities which are so threatening to the very

existence of Number Two. Has not Number Two the right to use effective defensive measures, even if they are severe? The point at issue is his life; arbitration, gentle means, have failed; the stubborn aggressor, overstepping all bounds, is advancing to an attack: are not severe methods of defense necessary? Is Number Two wrong to resist Number One in such a case?

Now suppose that Number One is civil society, and Number Two is religious society, and you will see the parallel. With allowances made for the comparison, this would be the situation if civil society in the Ideal Christian State suddenly became an enemy to its co-operating friend, religious society, and the latter, after patient and exhaustive and vain arbitration, would have the right and the obligation to use severe methods, v.g., an interdict, to protect its very existence and bring civil society back to its proper sphere.

434. **So much for the Ideal Christian State,** which we would call the **Catholic State.** But what of those states which, while claiming the name Christian, are not Catholic? Their citizens have not, as it were, professed nationally, e.g., in their constitution, that they are Catholics and that they subject themselves **in religious matters only** to the teaching and ruling authority of the Catholic Church. Yet there would be many Catholics in such a country. What of a State which has a Christian Constitution guaranteeing freedom of conscience and liberty of worship to all religions but effecting the complete separation of Church and State, so that there is no national or established religion? Would a Catholic citizen be in any conflict with the Constitution on the one hand, which teaches and rules him **in civil matters only,** and the Church authority, on the other, which teaches and rules him **in religious matters only?** A conflict is hardly conceivable.[1] For, in such a State the re-

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[1] "Certainly in the event of such a collision of jurisdictions, there are cases in which we should obey the Pope and disobey the State. Suppose, for instance, an Act was passed in Parliament, bidding Catholics to attend Protestant service every week, and the Pope distinctly told us not to do so, for it was to violate our duty to our faith:—I should obey the Pope and not the Law. It will be said by Mr. Gladstone, that such a case is impossible. I know it is; but why ask me for

ligious society is not only *distinct* from the civil society, but it is, as a matter of fact, *separated by law.* For example, a man's body is distinct from his soul, but they are not separated before death; and in the same way, in a strictly Catholic State the civil and religious authorities are *distinct* but not *separated,* while in a non-Catholic State the civil and religious authorities are not only *distinct* powers with distinct jurisdictions, but they are also legally *separated* from each other. Now, if the Constitution of such a State is really that of a free people, as in the United States, the freedom of the religious society is not only *guaranteed* by the Constitution but it is in fact *protected* by the courts. Thus, the Catholic citizen of the United States will never be in conflict with the Constitution on the one side and Church authority on the other, for the reason that these two jurisdictions are not only *distinct,* but are, as a matter of fact *separated* jurisdictions, made so and preserved so by the Constitution, which the Catholic citizen is or may be bound by oath to support, and which the Church authority at the very least, does not disapprove of in permitting him to take and observe such an oath.[2] In the United States, then, there can

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what I should do in extreme and utterly improbable cases such as this, if my answer cannot help bearing the character of an axiom? It is not my fault that I must deal in truisms. The circumferences of State jurisdiction and of Papal are for the most part quite apart from each other; there are just some few degrees out of the 360 in which they intersect, and Mr. Gladstone, instead of letting these cases of intersection alone, till they occur actually, asks me what I should do, if I found myself placed in the space intersected. If I must answer then, I should say distinctly that did the State tell me in a question of worship to do what the Pope told me not to do, I should obey the Pope, and should think it no sin, if I used all the power and the influence I possessed as a citizen to prevent such a Bill passing the Legislature, and to effect its repeal if it did."—Cardinal Newman, *Difficulties of Anglicans,* vol. ii, p. 240.

[2] "Taking your letter as a whole and reducing it to commonplace English, you imply that there is conflict between religious loyalty to the Catholic faith and patriotic loyalty to the United States. Everything that has actually happened to me during my long career leads me to know that no such thing as that is true. I have taken an oath of office in this state nineteen times. Each time I swore to defend and maintain the Constitution of the United States. All of this represents a period of public service in elective office almost continuous since 1903.

be no question of separating Church and State; the two are already separated and are recognized as separated by the Church as well as by the State authorities. Each operates along its own well-defined lines; and where there is any question of the lines converging, the matter will be arbitrated and decided according to the Constitution, which recognizes and protects the distinct jurisdiction of the religious society.[3]

435. **An example of this conflict** occurred in the State of Oregon, where a law was passed prohibiting Catholics and others

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I have never known any conflict between my official duties and my religious belief. No such conflict could exist. Certainly the people of this state recognize no such conflict. They have testified to my devotion to public duty by electing me to the highest office within their gift four times. You yourself do me the honor, in addressing me, to refer to 'your fidelity to the morality you have advocated in public and private life and to the religion you have revered; your great record of public trusts successfully and honestly discharged.' During the years I have discharged these trusts I have been a communicant of the Roman Catholic Church. If there were conflict, I, of all men, could not have escaped it, because I have not been a silent man, but a battler for social and political reform. These battles would in their very nature disclose this conflict if there were any."—Reply of **Governor Alfred E. Smith** of New York to Mr. Marshall's Questions, *Atlantic Monthly,* May, 1927.

[3] "But now, on the other hand, could the case ever occur, in which I should act with the Civil Power, and not with the Pope? . . . . . I know the Pope never can do what I am going to suppose; but then since it cannot possibly happen in fact, there is no harm in just saying what I should (hypothetically) do, if it did happen. I say then in certain (impossible) cases I should side, not with the Pope, but with the Civil Power. For instance, let us suppose members of Parliament, or of the Privy Council, took an oath that they would not acknowledge the right of succession of a Prince of Wales, if he became a Catholic: in that case I should not consider the Pope could release me from that oath, had I bound myself by it. . . . . I should be clear that though the Pope bade all Catholics to stand firm in one phalanx for the Catholic Succession, still, while I remained in office, or in my place in Parliament, I could not do as he bade me.

"Again, were I actually a soldier or sailor in her Majesty's service, and sent to take part in a war which I could not in my conscience see to be unjust, and should the Pope suddenly bid all Catholic soldiers and sailors to retire from the service, here again taking the advice of others, as best I could, I should not obey him."—**Cardinal Newman**, *lib. cit.*, pp. 241, 242.

from sending their children to parochial or private schools. The State passed the law; the Catholics and others said ultimately that it was against their conscience and that they could not obey it; the State was encroaching on the domain, the jurisdiction, of religion; and when the Catholics and others claimed their rights under the American Constitution and appealed the case to the Supreme Court of the United States, the Court rendered a unanimous opinion against the law as being unconstitutional. Thus all the American Catholic had to do to safeguard his religion was to appeal to the courts of the nation and they gave him his rights without any harsh measures being used on the one side or the other.[4]

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[4] "Then I know your imputations are false when I recall the long list of other public servants of my faith who have loyally served the state. You as a lawyer will probably agree that the office of Chief Justice of the United States is second not even to that of the President in its influence on the national development and policy. That court by its interpretation of the Federal Constitution is a check not only upon the President himself but upon Congress as well. During one-fourth of its history it has been presided over by two Catholics, Roger Brooke Taney and Edward Douglass White. No one has suggested that the official conduct of either of these men was affected by any unwarranted religious influence or that religion played with them any part other than it should play in the life of every God-fearing man. . . .

"What is the Protestant position? The Articles of Religion of your Protestant Episcopal Church (XXXVII) declare: 'The power of the civil magistrate extendeth to all men, as well clergy as laity, in all things temporal; but hath no authority in things purely spiritual.'

"Your Church, just as mine, is voicing the injunction of our common Saviour to render unto Caesar the things that are Caesar's, and unto God the things that are God's.

"What is this conflict about which you talk? It may exist in some lands which do not guarantee religious freedom. But in the wildest dreams of your imagination you cannot conjure up a possible conflict between religious principle and political duty in the United States, except on the unthinkable hypothesis that some law were to be passed which violated the common morality of all God-fearing men. And if you can conjure up such a conflict, how would a Protestant resolve it? Obviously by the dictates of his conscience. That is exactly what a Catholic would do. There is no ecclesiastical tribunal which would have the slightest claim upon the obedience of Catholic communicants in the resolution of such a conflict. As Cardinal Gibbons said of the supposition that 'the Pope were to issue commands in purely civil matters':

"'He would be offending not only against civil society, but against

436. **Cardinal Bellarmine, S.J.**, sums up the matter in these words: "And so the civil power has its own rulers, laws, courts, etc., and likewise the ecclesiastical power has its Bishops, canons and courts. The civil power has for its purpose temporal peace; the ecclesiastical, eternal salvation. These two powers are found at times separated, as in the days of the Apostles; and at times connected, as now [that is, in Blessed Bellarmine's day]. But when they are connected they form one body, and because of this fact they must be connected, and the inferior power be subjected and subordinated to the higher; and so the spiritual power does not mix itself with the affairs of the temporal power, but permits all things to proceed properly as they did before the two powers were connected; provided, of course, that these matters in question do not obstruct the purpose of the spiritual power, or are not necessary for acquiring it. If, however, some such hindrance should arise, the spiritual power can and ought to exact its rights from the temporal power by any means and methods which it considers necessary."[5]—Apud **Mazzella**, *lib. cit.*, p. 49.

God, and violating an authority as truly from God as his own. Any Catholic who clearly recognized this would not be bound to obey the Pope; or rather his conscience would bind him absolutely to disobey, because with Catholics conscience is the supreme law which under no circumstances can we ever lawfully disobey.'"—Reply of **Governor Alfred E. Smith**, of New York, *Atlantic Monthly,* May, 1927.

[5] "When, then, Mr. Gladstone asks Catholics how they can obey the Queen and yet obey the Pope, since it may happen that the commands of the two authorities may clash, I answer, that it is my *rule,* both to obey the one and to obey the other, but that there is no rule in this world without exceptions, and if either the Pope or the Queen demanded of me an 'Absolute Obedience,' he or she would be transgressing the laws of human society. I give an absolute obedience to neither. Further, if ever this double allegiance pulled me in contrary ways, which in this age of the world I think it never will, then I should decide according to the particular case, which is beyond all rule, and must be decided on its own merits. I should look to see what theologians could do for me, what the Bishops and clergy around me, what my confessor; what my friends whom I revered; and if, after all, I could not take their view of the matter, then I must rule myself by my own judgment and my own conscience. But all this is hypothetical and unreal."—**Cardinal Newman**, *lib. cit.* p. 244.

437. Brief summary of the above:

1. *There are two kinds of Christian States,* one Ideally Christian, i.e., Catholic, in which the civil and religious authorities are distinct but work hand in hand as body and soul work together for the good of the individual man; the other, a Christian State separating by its Constitution the civil and religious powers while acknowledging and safeguarding the distinct jurisdictions of each.

2. *A Catholic citizen of this last named kind of State,* v.g., an American, will never be in conflict with the Constitution because of the Church or vice versa, for this very Constitution, which he has sworn to obey and uphold, protects his right to profess the Catholic religion; and that religious authority not only respects the American Constitution and the citizen's constitutional oath, but would be the very first to urge the citizen to strict obedience of it even at the risk of life itself. Thus, though separated, the two powers are like good friends intimately connected, mutually helpful, with profound respect one for the other. Thus, we can be positively certain that in the remote supposition of one interfering with the other, the matter would finally be settled amicably by arbitration.

TEST QUESTIONS

1.. How is the State subordinated to the Church?
2. What matters fall under the jurisdiction of the Church alone?
3.. What matters fall under the jurisdiction of the State alone?
4.. When may the Pope intervene in State matters?

A LIST OF EASILY AVAILABLE BOOKS

(Note: For any of these books application may be made to Benziger Brothers; 36-38 Barclay St., New York City; 429 Main St., Cincinnati, O.; 205-207 W. Washington St., Chicago, Ill.)

Allies, W. T., *The See of Peter*

Arendzen, J.P., D.D., *The Gospels, Fact, Myth or Legend?*

Bampfield, Fr., *Talks about Peter*

Benson, Msgr. Robert Hugh, *Confessions of a Convert*

Callan, O.P., C.J., *The Four Gospels. The Acts of the Apostles*

Casey, S.J., P.H., *The Bible and Its Interpreter*

Catholic Encyclopedia. This is the best general reference book, and the bibliography appended to the various articles will contain the titles of easily available books

Chapman, O.S.B., Dom, *The First Eight General Councils and Papal Infallibility*

Conway, C. S. P., Rev. Bertrand L., List of 4000 Books and Pamphlets (Paulist Press, 401 W. 59th St., New York City)

Courbet, C.T.S., P., *Jesus Christ Is God*

Curtis, Georgina, *Beyond the Road to Rome*

Devas, Charles Stanton, *Key to the World's Progress*

Devivier, S.J., W.,—Messmer, Most Rev. S. G., *Christian Apologetics*

Drum, S.J., Walter, *The Divinity of Christ*

Ellison, Richard, A. *Wayfaring Man*

Felder, O.M.Cap., H., (Stoddard, John L., translator). *Christ and the Critics* (2 vols.)

Fillion, S.S., L.Cl., *The Study of the Bible*

Finlay, S.J., P., *The Church of Christ*

Fonck, S.J., Leopold, *The Light of the World. The Parables of the Gospels*

Fouard, Rev. Constant, *Life of Christ*

Gibbons, James Cardinal, *The Faith of Our Fathers*

Graham, Rt. Rev. Henry G., *Where We Got the Bible*

Grannan, D.D., Rt. Rev. Chas., P., *A General Introduction to the Bible* (4 vols.)

Hettinger, Franz, *Revealed Religion*

Hill, S.J., M., *The Catholic's Ready Answer*

Hull, S.J., Rev. E. R., *Galileo*

Joyce, S.J., G.H., *The Question of Miracles*

Koch, Rev. F. J., *A Manual of Apologetics*

Lattey, S.J., C., *First Notions of Holy Writ. The Religion of the Scriptures. The New Testament* (vols. 3 and 4)

LEPIN, Rev. Marius, *Christ and the Gospels, or Jesus the Messiah and Son of God*
LINDEN, S.J., James, *The Truth of the Catholic Religion*
LYONS, Rev. Daniel, *Christianity and Infallibility, Both or Neither*
MAAS, S.J., A., *Life of Christ*
MESCHLER, S.J., M., *Life of Christ*
NEWMAN, John H. Cardinal, *Grammar of Assent. Development of Christian Doctrine*
OTTEN, S.J., Bernard J., *The Business of Salvation. The Reason Why*
PHELAN, S.J., M., *The Straight Path*
POPE, O.P., Hugh, *The Catholic Student's Aids to the Bible* (3 vols.)
RICKABY, S.J., Rev. Jos., *The Divinity of Christ*
RIVINGTON, Rev. Luke, *Authority*
SCHUMACHER, D.D., Rev. H., *Handbook of Scripture Study* (3 vols.)
STODDARD, John L., *Rebuilding a Lost Faith*
VAUGHAN, Msgr. John S., *Concerning the Holy Bible, Its Use and Abuse*
WALSHE, Rev. T. J., *The Principles of Christian Apologetics*
WILMERS, S.J., W., *Handbook of the Christian Religion*

THE
HOLY GOSPEL OF JESUS CHRIST
ACCORDING TO ST MATTHEW

[**This Type** indicates a reference to the Divinity* of Christ.]

[***This Type*** indicates a reference to the Church.]

St. Matthew, one of the twelve Apostles, who from being a publican, that is, a tax-gatherer, was called by our Saviour to the Apostleship; in that profession his name was Levi (Luke v, 27, and Mark ii, 14). He was the first of the Evangelists that wrote the Gospel, and that in Hebrew, or Syro-Chaldaic, which the Jews in Palestine spoke at that time. The original is not now extant, but as it was translated in the time of the Apostles into Greek, that version was of equal authority. He wrote about six years after our Lord's Ascension.

CHAPTER I.

The genealogy of Christ: he is conceived and born of a virgin.

THE book of the generation of Jesus Christ, the son of [1] David, the son of Abraham:

2 [2] Abraham begot [3] Isaac. And Isaac begot Jacob. [4] And Jacob begot Judas and his brethren.

3 [5] And Judas begot Phares and Zara of Thamar. [6] And Phares begot Esron. And Esron begot Aram.

4 And Aram begot Aminadab. [7] And Aminadab begot Naasson. And Naasson begot Salmon.

5 And Salmon begot Booz of Rahab. [8] And Booz begot Obed of Ruth. And Obed begot Jesse.

6 [9] And Jesse begot David the king. [10] And David the king begot Solomon, of her that had been *the wife* of Urias.

7 [11] And Solomon begot Roboam. [12] And Roboam begot Abia. [13] And Abia begot Asa.

8 And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias.

9 [14] And Ozias begot Joatham. [15] And Joatham begot Achaz. [16] And Achaz begot Ezechias.

10 [17] And Ezechias begot Manasses. [18] And Manasses begot Amon. [19] And Amon begot Josias.

11 [20] And Josias begot Jecho-

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[1] Luke 3, 31.—[2] Gen. 21. 3.—[3] Gen. 25.—[4] Gen. 29. 35.—[5] Gen. 38. 29. 1 Par. 2. 4.—[6] Ruth 4. 18. 1 Par. 2. 5.—[7] Num. 7. 12.—[8] Ruth 4. 22.

[9] 1 Kings 16. 1—[10] 2 Kings 12. 24.—[11] 3 Kings 11. 43.—[12] 3 Kings. 14. 31.—[13] 3 Kings 15. 8.—[14] 2 Par. 26. 23.—[15] 2 Par. 27. 9.—[16] 2 Par. 28. 27.—[17] 2 Par. 32. 33—[18] 2 Par. 33. 25.—[19] 2 Par. 33. 25.—[20] 2 Par. 36. 2.

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* By a reference to the Divinity of Christ we mean not only proofs but also those allusions of importance which, while not strictly demonstrating in each single instance the Divinity, serve at least to complete the picture of the God-Man as it is drawn for us in the Gospels.

nias and his brethren in the transmigration of Babylon.

12 And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel.

13 And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor.

14 And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud.

15 And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob.

16 And Jacob begot Joseph the husband of Mary, of whom was born **Jesus, who is called Christ.**

17 So all the generations from Abraham to David, are fourteen generations. And from David to the transmigration of Babylon, are fourteen generations; and from the transmigration of Babylon to Christ are fourteen generations.

18 Now the generation of Christ was in this wise.[1] When as his mother Mary was espoused to Joseph, before they came together, **she was found with child, of the Holy Ghost.**

19 Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

20 But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, **is of the Holy Ghost.**

21 And she shall bring forth a son: [2] and thou shalt call his name Jesus. **For he shall save his people from their sins.**

22 Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying:

23 [3] **Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.**

24 And Joseph rising up from sleep, did as the Angel of the Lord had commanded him, and took unto him his wife.

25 And he knew her not till she brought forth her first-born son: **and he called his name Jesus.**

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[1] Luke 1. 27.

[2] Luke 1. 31. Acts 4. 12.—[3] Isaias 7. 14.

CHAP. I. Ver. 16. *The husband of Mary.* The Evangelist gives us rather the pedigree of St. *Joseph,* than that of the blessed Virgin, to conform to the custom of the *Hebrews,* who in their genealogies took no notice of women: but as they were near akin, the pedigree of the one sheweth that of the other.

Ver. 25. *Till she brought forth her first-born son.* From these words Helvidius and other heretics most impiously inferred that the blessed Virgin Mary had other children besides Christ; but St Jerome shews, by divers examples, that this expression of the Evangelist was a manner of speaking usual among the *Hebrews,* to denote by the word *until,* only what is done, without any regard to the future: Thus it is said, *Gen.* chap. viii, ver. 6 and 7. That *Noe sent forth a raven, which went forth, and did not return* till *the waters were dried up on the earth.* That is, did not return any more. Also *Isaias,* chap. xlvi, ver. 4 God says: *I am* till *you grow old.* Who dare infer that God should then *cease to be?*

[**This Type** indicates a reference to the Divinity of Christ.]

CHAPTER II.

The offerings of the wise men: The flight into Egypt: The massacre of the Innocents.

WHEN [1] Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the East to Jerusalem.

2 Saying: **Where is he that is born King of the Jews?** For we have seen his star in the East, and have come **to adore him.**

3 And king Herod hearing this, was troubled, and all Jerusalem with him.

4 And assembling together all the chief priests and the Scribes of the people, he inquired of them **where Christ should be born.**

5 But they said to him: In Bethlehem of Juda. For so it is written by the prophet:

6 [2] *And thou Bethlehem the land of Juda art not the least among the princes of Juda:* **for out of thee shall come forth the captain that shall rule my people Israel.**

7 Then Herod privately calling the wise men, learned diligently of them the time of the star which appeared to them;

8 And sending them into Bethlehem, said: Go and diligently inquire after the child; and when you have found him, bring me word again, that I also may come and adore him.

9 Who having heard the king, went their way; and behold the star which they had seen in the East, went before them, **until it came and stood over where the child was.**

10 And seeing the star they rejoiced with exceeding great joy.

11 And entering into the house, they found the child with Mary his mother, and falling down **they adored him:** [3] and opening their treasures, they offered him gifts; gold, frankincense, and myrrh.

12 And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

13 And after they were departed, behold an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod

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[1] A.M. 4000. Being four years before the common account called Anno Domini. Luke 2. 7.—[2] Mich. 5. 2. John 7. 42.

Also in the first book of *Machabees*, chap. v. ver. 54. *And they went up to mount Sion with joy, and gladness, and offered holocausts, because not one of them was slain till they had returned in peace.* That is, not one was slain, before or after they had returned. God saith to his divine Son: *Sit on my right hand* TILL *I make thy enemies thy footstool.* Shall he sit no longer after his enemies are subdued? Yea and for all eternity. St. Jerome also proves by Scripture examples, that an *only begotten* son was also called first-born, or *first-begotten:* because according to the law, the *first-born* males were to be consecrated to God: *Sanctify unto me,* saith the Lord, *every first-born that openeth the womb among the children of Israel,* &c. *Exod.* chap. xiii, ver. 2.

[3] Ps. 71. 10.

[*This Type* indicates a reference to the Church.]

will seek the child to destroy him.

14 Who arose and took the child and his mother, by night, and retired into Egypt: and he was there until the death of Herod.

15 That it might be fulfilled which the Lord spoke by the prophet, saying: [1] **Out of Egypt have I called my son.**

16 Then Herod perceiving that he was deluded by the wise men, was exceeding angry: and sending killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremias the prophet, saying:

18 [2] *A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children and would not be comforted, because they are not.*

19 But when Herod was dead, behold an Angel of the Lord appeared in sleep to Joseph in Egypt,

20 Saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child.

21 Who arose, and took the child and his mother, and came into the land of Israel.

22 But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee.

23 And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That he shall be called a Nazarite.

CHAPTER III.

The preaching of John: Christ is baptized.

AND [3] in those days cometh John the Baptist preaching in the desert of Judea.

2 And saying: [4] Do penance: for the ***kingdom of heaven is at hand.***

3 For this is he that was spoken of by Isaias the prophet, saying: [5] *A voice of one crying in the desert, Prepare ye the way* **of the Lord, make straight his paths.**

4 And the same John had his garment of camel's hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

5 [6] Then went out to him Jerusalem and all Judea, and all the country about Jordan:

6 And were baptized by him in the Jordan, confessing their sins.

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[1] Osee 11. 1.—[2] Jer. 31. 15.

[3] A.D. 28.—[4] Mark 1. 4. Luke 3. 3. —[5] Isaias 40. 3. Mark 1. 3. Luke 3. 4. —[6] Mark 1. 5.

CHAP. III. Ver. 2. *Do penance.* 'Pœnitentiam agite,' μετανοεῖτε. Which word, according to the use of the scriptures and the holy fathers, does not only signify repentance and amendment of life, but also punishing past sins by fasting, and such like penitential exercises.

[**This Type** indicates a reference to the Divinity of Christ.]

7 And seeing many of the Pharisees and Sadducees [1] coming to his baptism, he said to them: Ye brood of vipers, who hath shewed you to flee from the wrath to come?

8 Bring forth therefore fruit worthy of penance.

9 And think not to say within yourselves, [2] We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham.

10 For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire.

11 [3] I indeed baptize you in water unto penance, **but he that shall come after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Ghost and fire.**

12 **Whose fan is in his hand, and he will thoroughly cleanse his floor: and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.**

13 [4] Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him.

14 [5] But John stayed him, saying: **I ought to be baptized by thee, and comest thou to me?**

15 And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfill all justice. Then he suffered him.

16 And Jesus being baptized, forthwith came out of the water: and lo, the heavens were opened to him: and he saw the [6] Spirit of God descending as a dove, and coming upon him.

17 [7] **And behold a voice from heaven, saying: This is my beloved Son, in whom I am well pleased.**

CHAPTER IV.

Christ's fast of forty days: he is tempted. He begins to preach, to call disciples to him, and to work miracles.

THEN [8] Jesus was led by the spirit into the desert, to be tempted by the devil.

2 And when he had fasted forty days and forty nights, afterwards he was hungry.

3 And the tempter coming said to him: **If thou be the Son of God,** command that these stones be made bread.

4 Who answered and said: It is written, [9] *Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.*

5 Then the devil took him up into the holy city, and set him upon the pinnacle of the temple,

6 And said to him: **If thou be the Son of God,** cast thyself down, for it is written: [10] *That he hath given his Angels charge over thee, and in their hands*

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[1] Luke 3. 7.—[2] John 8. 39.—[3] Mark 1. 8. Luke 3. 16. John 1. 26. Acts 1. 5. —[4] Mark 1. 9.—[5] A.D. 30.

[6] Luke 3. 22.—[7] Mark 1. 11. Luke 9. 35. 2 Pet. 1. 17.—[8] A.D. 30. Luke 4. 1. —[9] Deut. 8. 3. Luke 4. 4.—[10] Ps. 90. 11.

Ver. 7. *Pharisees and Sadducees.* These were two sects among the Jews; of which the former were for the most part notorious hypocrites; the latter a kind of freethinkers in matters of religion.

shall they bear thee up, lest perhaps thou dash thy foot against a stone.

7 Jesus said to him: It is written again: [1] **Thou shalt not tempt the Lord thy God.**

8 Again the devil took him up into a very high mountain: and shewed him all the kingdoms of the world, and the glory of them.

9 And said to him: All these will I give thee, if falling down thou wilt adore me.

10 Then Jesus saith to him: Begone, Satan: for it is written: [2] **The Lord thy God shalt thou adore, and him only shalt thou serve.**

11 Then the devil left him: and behold **Angels came and ministered to him.**

12 And when Jesus had heard that John was delivered up, [3] he retired into Galilee:

13 And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea coast, in the borders of Zabulon and of Nephthalim:

14 That it might be fulfilled which was said by Isaias the prophet:

15 [4] *Land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the gentiles:*

16 **The people that sat in darkness, hath seen a great light: and to them that sat in the region of the shadow of death, light is sprung up.**

17 [5] From that time Jesus began to preach, and to say: Do penance, for the ***kingdom of heaven is at hand.***

18 And Jesus walking by the sea of Galilee, [6] saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers).

19 And he saith to them: **Come ye after me,** and ***I will make you to be fishers of men.***

20 And they immediately leaving their nets, followed him.

21 And going on from thence, he saw two other brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they forthwith left their nets and father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and ***preaching the gospel of the kingdom:*** **and healing all manner of sickness and every infirmity** among the people.

24 And his fame went throughout all Syria, and they presented to him all sick people that were taken with divers dis-

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[1] Deut. 6. 16.—[2] Deut. 6. 13.—[3] Mark 1. 14. Luke 4. 14. John 4. 43.—[4] Isaias 9. 1.

CHAP. IV. Ver. 8. *Shewed him,* &c. That is, pointed out to him where each kingdom lay; and set forth in words what was most glorious and admirable in each of them. Or also set before his eyes, as it were in a large map, a lively representation of all those kingdoms.

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[5] Mark 1. 15.—[6] Mark 1. 16. Luke 5. 2.

[**This Type** indicates a reference to the Divinity of Christ.]

eases and torments, and such as were possessed by devils, and lunatics, and those that had the palsy, **and he cured them:**

25 [1] And much people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.

CHAPTER V.

Christ's sermon upon the mount. The eight beatitudes.

And [2] seeing the multitudes, he went up into a mountain, and when he was set down, his disciples came unto him.

2 And opening his mouth he taught them, saying:

3 [3] Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 [4] Blessed are the meek: for they shall possess the land.

5 [5] Blessed are they that mourn: for they shall be comforted.

6 Blessed are they that hunger and thirst after justice: for they shall have their fill.

7 Blessed are the merciful: for they shall obtain mercy.

8 [6] Blessed are the clean of heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 [7] Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven.

11 Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, **for my sake;**

12 Be glad and rejoice, for your reward is very great in heaven. *For so they persecuted the prophets that were before you.*

13 *You are the salt of the earth.* [8] But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men.

14 *You are the light of the world. A city seated on a mountain cannot be hid.*

15 [9] Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.

16 *So let your light shine before men,* [10] *that they may see your good works and glorify your Father who is in heaven.*

17 Do not think that **I am come to destroy the law,** or the prophets. **I am not come to destroy, but to fulfill.**

18 [11] For amen I say unto you,

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[1] Mark 3. 7. Luke 6. 17.—[2] A.D. 31.—[3] Luke 6. 20.—[4] Ps. 36, 11.—[5] Isaias 61. 2.—[6] Ps. 23. 4.—[7] 1 Pet. 2. 20. and 3. 14. and 4. 14.

[8] Mark 9. 49. Luke 14. 34.—[9] Mark 4. 21. Luke 8. 16. and 11. 33.—[10] 1 Pet. 2. 12.—[11] Luke 16. 17.

CHAP. V. Ver. 3. *The poor in spirit.* That is, the humble; and they whose spirit is not set upon riches.

Ver. 17. *To fulfil.* By accomplishing all the figures and prophecies; and perfecting all that was imperfect.

Ver. 18. *Amen.* That is, *assuredly of a truth.* This Hebrew word, *Amen,* is here retained by the example and authority of all the four evangelists, who have

till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled.

19 [1] He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least ***in the kingdom of heaven.*** But he that shall do and teach, he shall be called great ***in the kingdom of heaven.***

20 **For I tell you,** that unless your justice abound [2] more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven.

21 You have heard that it was said to them of old: [3] Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment.

22 **But I say to you,** that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire.

23 If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee;

24 Leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift.

25 [4] Be at agreement with thy adversary betimes, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 **Amen I say to thee,** thou shalt not go out from thence till thou repay the last farthing.

27 You have heard that it was said to them of old: [5] Thou shalt not commit adultery.

28 **But I say to you,** that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.

29 [6] And if thy right eye scandalize thee, pluck it out and cast it from thee. For it

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[1] Jas. 2. 10.—[2] Luke 11. 39.—[3] Exod. 20. 13. Deut. 5. 17.

[4] Luke 12. 58.—[5] Exod. 20. 14.—[6] Mark 9. 46. Infra, 18. 9.

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retained it. It is used by our Lord as a strong asseveration, and affirmation of the truth.

Ver. 20. *The Scribes and Pharisees.* The *Scribes* were the doctors of the law of Moses: the *Pharisees* were a precise set of men making profession of a more exact observance of the law: and upon that account greatly esteemed among the people.

Ver. 21. *Shall be in danger of the judgment:* That is, shall deserve to be punished by that lesser tribunal among the Jews, called the *Judgment,* which took cognizance of such crimes.

Ver. 22. *Raca:* a word expressing great indignation or contempt. *Shall be in danger of the council:* That is, shall deserve to be punished by the highest court of Judicature, called the *Council,* or *Sanhedrim,* consisting of seventy-two persons, where the highest causes were tried and judged, which was at Jerusalem—Ibid. *Thou fool.* This was then looked upon as a heinous injury, when uttered with contempt, spite, or malice; and therefore is here so severely condemned. *Shall be in danger of hell fire:* literally, according to the Greek, shall deserve to be cast into the *Gehenna of fire.* Which words our Saviour made use of to express the fire and punishment of hell.

Ver. 29. *Scandalize thee.* That is, if it be a stumbling block, or occasion of sin, to thee. By which we are taught to fly the immediate occasions of sin, though they be as dear to us or as necessary to us, as a hand or an eye.

[**This Type** indicates a reference to the Divinity of Christ.]

is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell.

30 And if thy right hand scandalize thee, cut it off, and cast it from thee; for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into hell.

31 And it hath been said, [1] Whosoever shall put away his wife, let him give her a bill of divorce.

32 **But I say to you,** [2] that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery.

33 Again you have heard that it was said to them of old, [3] Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord.

34 **But I say to you** not to swear at all, neither by heaven, for it is the throne of God:

35 Nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king:

36 Neither shalt thou swear by thy God, because thou canst not make one hair white or black.

37 [4] But let your speech be yea, yea: no, no: and that which is over and above these is of evil.

38 You have heard that it hath been said: [5] An eye for an eye, and a tooth for a tooth.

39 **But I say to you** not to resist evil: [6] but if one strike thee on thy right cheek, turn to him also the other:

40 [7] And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him.

41 And whosoever will force thee one mile, go with him other two.

42 [8] Give to him that asketh of thee, and from him that would borrow of thee turn not away.

43 You have heard that it hath been said, [9] Thou shalt love thy neighbour, and hate thy enemy.

44 **But I say to you,** [10] Love your enemies, [11] do good to them that hate you: [12] and pray for them that persecute and calumniate you:

45 That you may be the children of your Father who is in heaven, who maketh his sun to

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[1] Deut. 24. 1. Infra, 19. 7.—[2] Mark 10. 11. Luke 16. 18. 1 Cor. 7. 10.—[3] Exod. 20. 7. Lev. 19. 12. Deut. 5. 11. Jas. 5. 12.

Ver. 34. *Not to swear at all.* 'Tis not forbid to swear in truth, justice, and judgment; to the honour of God, or our own or neighbour's just defence: but only to swear rashly, or profanely, in common discourse, and without necessity.

[4] Jas. 5. 12.—[5] Exod. 21. 24. Lev. 24. 20. Deut. 19. 21.—[6] Luke 6. 29.—[7] 1 Cor. 6. 7.—[8] Deut. 15. 8.—[9] Lev. 19. 18.—[10] Luke 6. 27.—[11] Rom. 12. 20.—[12] Luke 23. 24. Acts 7. 59.

Ver. 39. *Not to resist evil,* &c. What is here commanded is a Christian patience under injuries and affronts, and to be willing even to suffer still more, rather than to indulge the desire of revenge; but what is further added does not strictly oblige according to the letter, for neither did Christ nor St *Paul* turn the other cheek. St *John* xviii and *Acts* xxiii.

[*This Type* indicates a reference to the Church.]

rise upon the good and bad, and raineth upon the just and the unjust.

46 For if you love them that love you, what reward shall you have? do not even the publicans this?

47 And if you salute your brethren only, what do you more? do not also the heathens this?

48 Be you therefore perfect, as also your heavenly Father is perfect.

CHAPTER VI.

A continuation of the sermon on the mount.

TAKE heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven.

2 Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. **Amen I say to you, they have received their reward.**

3 But when thou dost alms, let not thy left hand know what thy right hand doth.

4 That thy alms may be in secret, **and thy Father who seeth in secret will repay thee.**

5 And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: **Amen I say to you, they have received their reward.**

6 But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: **and thy Father who seeth in secret will repay thee.**

7 And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard.

8 Be not you therefore like to them, **for your Father knoweth what is needful for you, before you ask him.**

9 Thus therefore shall you pray: [1] Our Father who art in heaven, hallowed be thy name,

10 *Thy kingdom come.* Thy will be done on earth as it is in heaven.

11 Give us this day our supersubstantial bread.

12 And forgive us our debts, as we also forgive our debtors.

13 And lead us not into temptation. But deliver us from evil. Amen.

Ver. 46. *The Publicans.* These were the gatherers of the public taxes: a set of men odious and infamous among the Jews for their extortions and injustice.

CHAP. VI. Ver. 1. *Your justice,* i.e., *Works of Justice,* viz. fasting, prayer, and alms-deeds: which ought to be performed not out of ostentation, or a view to please men, but solely to please God.

[1] Luke 11. 2.

Ver. 11. *Supersubstantial bread.* In St *Luke* the same word is rendered *daily bread.* It is understood of the bread of life, which we receive in the Blessed Sacrament.

Ver. 13. *Lead us not into temptation.* That is, suffer us not to be overcome by temptation.

[**This Type** indicates a reference to the Divinity of Christ.]

14 [1] For if you will forgive men their offenses, **your heavenly Father will forgive you also your offences.**

15 But if you will not forgive men, **neither will your Father forgive you your offences.**

16 And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. **Amen, I say to you, they have received their reward.**

17 But thou, when thou fastest anoint thy head, and wash thy face:

18 That thou appear not to men to fast, but to thy Father who is in secret: **and thy Father who seeth in secret, will repay thee.**

19 Lay not up to yourselves treasures on earth: where the rust, and moth consume, and where thieves break through, and steal.

20 [2] But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal.

21 For where thy treasure is, there is thy heart also.

22 [3] The light of thy body is thy eye. If thy eye be single thy whole body shall be lightsome.

23 But if thy eye be evil thy whole body shall be darksome. If then the light that is in thee, be darkness: the darkness itself how great shall it be?

24 [4] No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon.

25 [5] **Therefore I say to you,** be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat: and the body more than the raiment?

26 Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: **and your heavenly Father feedeth them.** Are not you of much more value than they?

27 And which of you by taking thought, can add to his stature one cubit?

28 And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labor not, neither do they spin.

29 **But I say to you, that not even Solomon in all his glory was arrayed as one of these.**

30 And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith?

31 Be not solicitous therefore, saying: What shall we eat: or

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[1] Eccli. 28. 3. 4. & 5. Infra, 18. 35. Mark 11. 25.—[2] Luke 12. 33. 1 Tim. 6. 19.—[3] Luke 11. 34.

[4] Luke 16. 13.—[5] Ps. 54. 23. Luke 12. 22. Phil. 4. 6. 1 Tim. 6. 7. 1 Pet. 5. 7.

Ver. 24. *Mammon.* That is, riches, worldly interest.

[*This Type* **indicates a reference to the Church.**]

what shall we drink, or wherewith shall we be clothed?

32 For after all these things do the heathens seek. **For your Father knoweth that you have need of all these things.**

33 Seek ye therefore first the ***kingdom of God, and his justice, and all these things shall be added unto you.***

34 Be not therefore solicitous for to-morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

CHAPTER VII.

The third part of the sermon on the mount.

JUDGE [1] not, that you may not be judged.

2 For with what judgment you judge, **you shall be [2]judged:** and with what measure you mete, **it shall be measured to you again.**

3 And why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye?

4 Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye?

5 Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye.

6 Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you they tear you.

7 [3] **Ask and it shall be given you: seek and you shall find: knock, and it shall be opened to you.**

8 **For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.**

9 [4] Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone?

10 Or if he shall ask him a fish, will he reach him a serpent.

11 If you then being evil, know how to give good gifts to your children: **how much more will your Father who is in heaven, give good things to them that ask him?**

12 [5] All things therefore whatsoever ye would that men should do to you, do you also to them. **For this is the law and the prophets.**

13 [6] Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat.

14 How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it.

15 Beware of false prophets, who come to you in the clothing

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[1] Luke 6. 37. Rom. 2.1—[2] Mark 4. 24.

[3] Infra, 21. 22. Mark 11. 24. Luke 11. 9. John 14. 13. Jas. 1. 6.—[4] Luke 11. 11.—[5] Tobias 4. 16. Luke 6. 31—[6] Luke 13. 24.

[**This Type** indicates a reference to the Divinity of Christ.]

of sheep, but inwardly they are ravening wolves.

16 By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.

19 [1] Every tree that bringeth not forth good fruit, shall be cut down and shall be cast into the fire.

20 Wherefore by their fruits you shall know them.

21 [2] **Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.**

22 **Many will say to me in that day: Lord, Lord, have not we prophesied in thy name,** [3] **and cast out devils in thy name, and done many miracles in thy name?**

23 **And then will I profess unto them, I never knew you:** [4] **depart from me, you that work iniquity.**

24 [5] Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock.

25 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock.

26 And every one that heareth these my words, and doth them not, shall be like a foolish man that built his house upon the sand.

27 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.

28 And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine.

29 [6] **For he was teaching them as one having power, and** not as the scribes and Pharisees.

CHAPTER VIII.

Christ cleanses the leper, heals the centurion's servant, Peter's mother-in-law, and many others: he stills the storm at sea, drives the devils out of two men possessed, and suffers them to go into the swine.

AND [7] when he was come down from the mountain, great multitudes followed him:

2 [8] And behold a leper came and adored him, saying: **Lord, if thou wilt thou canst make me clean.**

3 And Jesus stretching forth his hand, touched him, saying: **I will, be thou made clean.** And forthwith his leprosy was cleansed.

4 And Jesus saith to him:

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[1] Supra, 3. 10.—[2] Infra, 25. 11. Luke 6. 46.—[3] Acts 19. 13.—[4] Ps. 6. 9. Infra, 25. 41. Luke 13. 27.—[5] Luke 6. 48. Rom. 2. 13. Jas. 1. 22.

[6] Mark 1. 22. Luke 4. 32.—[7] A.D. 31.—[8] Mark 1. 40. Luke 5. 12.

See thou tell no man; but go, [1] shew thyself to the priest, and offer the gift which Moses commanded, for a testimony unto them.

5 [2] And when he had entered into Capharnaum, there came to him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented.

7 And JESUS saith to him: **I will come and heal him.**

8 And the centurion, making answer, said: [3] **Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed.**

9 For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it.

10 And JESUS hearing this, marvelled; and said to them that followed him: **Amen I say to you, I have not found so great faith in Israel.**

11 ***And I say to you that many shall come from the*** [4] ***east and the west, and shall sit down with Abraham and Isaac, and Jacob in the kingdom of heaven:***

12 ***But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth.***

13 And JESUS said to the centurion: **Go, and as thou hast believed, so be it done to thee. And his servant was healed at the same hour.**

14 And when JESUS was come into Peter's house, he saw his wife's mother lying, and sick of a fever.

15 **And he touched her hand, and the fever left her,** and she arose and ministered to them.

16 [5] And when evening was come, they brought to him many that were possessed with devils: **and he cast out the spirits with his word: and all that were sick he healed.**

17 That it might be fulfilled, which was spoken by the prophet [6] Isaias saying: **He took our infirmities, and bore our diseases.**

18 And JESUS seeing great multitudes about him, gave orders to pass over the water.

19 And a certain scribe came and said to him: Master, I will follow thee whithersoever thou shalt go.

20 And JESUS saith to him: [7] The foxes have holes, and the birds of the air nests; **but the son of man** hath not where to lay his head.

21 And another of his disciples said to him: Lord, suffer me first to go and bury my father.

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[1] Lev. 14. 2.—[2] Luke 7. 1.—[3] Luke 7. 6.—[4] Mal. 1. 11.

[5] Mark 1. 32.—[6] Isaias 53. 4. 1 Pet. 2. 24.—[7] Luke 9. 58.

[**This Type** indicates a reference to the Divinity of Christ.]

22 But Jesus said to him: Follow me, and let the dead bury their dead.

23 [1] And when he entered into the boat, his disciples followed him:

24 And behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep.

25 And they came to him, and awaked him, saying: Lord, save us, we perish.

26 And Jesus saith to them: **Why are you fearful, O ye of little faith?** Then rising up **he commanded the winds, and the sea, and there came a great calm.**

27 But the men wondered, saying: **What manner of man is this, for the winds and the sea obey him?**

28 [2] And when he was come on the other side of the water, into the country of the Gerasens, there met him two that were possessed with devils, coming out of the sepulchres, exceeding fierce, so that none could pass by that way.

29 And behold they cried out, saying: **What have we to do with thee, Jesus Son of God? art thou come hither to torment us before the time?**

30 [3] And there was, not far from them, an herd of many swine feeding.

31 And the devils besought him, saying: **If thou** cast us out hence, send us into the herd of swine.

32 And he said to them: **Go.** But they going out went into the swine, and behold the whole herd ran violently down a steep place into the sea: and they perished in the waters.

33 And they that kept them fled: and coming into the city, told everything, and concerning them that had been possessed by the devils.

34 **And behold the whole city went out to meet Jesus, [4] and when they saw him, they besought him that he would depart from their coasts.**

CHAPTER IX.

Christ heals one sick of the palsy: calls Matthew: cures the issue of blood: raises to life the daughter of Jairus: gives sight to two blind men: and heals a dumb man possessed by the devil.

AND entering into a boat, he passed over the water and came into his own city.

2 [5] And behold they brought to him one sick of the palsy lying in a bed. And Jesus seeing their faith, said to the man sick of the palsy: **Be of good heart, son, thy sins are forgiven thee.**

3 And behold some of the scribes said within themselves: **He blasphemeth.**

4 And Jesus **seeing their thoughts,** said: **Why do you think evil in your hearts?**

5 Whether is easier, to say,

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[1] Mark 4. 36. Luke 8. 22.—[2] Mark 5. 1. Luke 8. 26.—[3] Mark 5. 11. Luke 8. 32.

[4] Mark 5. 17. Luke 8. 37.—[5] Mark 2. 3. Luke 5. 18.

Thy sins are forgiven thee: or to say, Arise and walk?

6 **But that you may know that the son of man hath power on earth to forgive sins,** (then said he to the man sick of the palsy,) **Arise, take up thy bed, and go into thy house.**

7 **And he arose and went into his house.**

8 And the multitude seeing it, feared, and glorified God that gave such power to men.

9 [1] And when Jesus passed on from thence, he saw a man sitting in the custom-house, named Matthew; and he saith to him: Follow me. And he arose up and followed him.

10 And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and his disciples.

11 And the Pharisees seeing it, said to his disciples: Why doth your master eat with publicans and sinners?

12 But Jesus hearing it, said: They that are in health need not a physician, but they that are ill.

13 Go then and learn what this meaneth, [2] *I will have mercy, and not sacrifice.* **For I am not come to call the just, [3] but sinners.**

14 Then came to him the disciples of John, saying: [4] Why do we and the Pharisees fast often, but thy disciples do not fast?

15 And Jesus said to them: **Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast.**

16 And nobody putteth a piece of raw cloth unto an old garment. For it taketh away the fulness thereof from the garment, and there is made a greater rent.

17 Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles: and both are preserved.

18 [5] As he was speaking these things unto them, behold a certain ruler came up, and adored him, saying: **Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live.**

19 And Jesus rising up followed him, with his disciples.

20 [6] And behold a woman who was troubled with an issue of blood twelve years, **came behind him, and touched the hem of his garment.**

21 For she said within her-

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[1] Mark 2. 14. Luke 5. 27.—[2] Osee 6. 6. Infra, 12. 7.—[3] 1 Tim. 1. 15.—[4] Mark 2. 18. Luke 5. 33.

[5] Mark 5. 23. Luke 8. 41.—[6] Mark 5. 25. Luke 8. 43.

CHAP. IX. Ver. 15. *Can the children of the bridegroom.* This, by a Hebraism, signifies the *friends* or *companions* of the bridegroom.

[**This Type** indicates a reference to the Divinity of Christ.]

self: **If I shall touch only his garment, I shall be healed.**

22 But JESUS turning and seeing her, said: **Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour.**

23 And when JESUS was come into the house of the ruler, and saw the minstrels and the multitude making a rout,

24 He said: **Give place, for the girl is not dead, but sleepeth.** And they laughed him to scorn.

25 And when the multitude was put forth, he went in, and took her by the hand. **And the maid arose.**

26 And the fame hereof went abroad into all the country.

27 And as JESUS passed from thence, there followed him two blind men crying out and saying, **Have mercy on us, O son of David.**

28 And when he was come to the house, the blind men came to him. And JESUS saith to them, **Do you believe, that I can do this unto you?** They say to him, **Yea, Lord.**

29 **Then he touched their eyes, saying, According to your faith, be it done unto you.**

30 **And their eyes were opened,** and JESUS strictly charged them, saying, See that no man know this.

31. But they going out, spread his fame abroad in all that country.

32 And when they were gone out, [1] behold they brought him a dumb man, possessed with a devil.

33 **And after the devil was cast out, the dumb man spoke,** and the multitudes wondered, saying, **never was the like seen in Israel.**

34 But the Pharisees said, By the prince of devils he casteth out devils.

35 [2] And JESUS went about all the cities and towns, teaching in the synagogues, and ***preaching the gospel of the kingdom,*** **and healing every disease, and every infirmity.**

36 And seeing the multitudes, he had compassion on them, because they were distressed, and lying like sheep that have no shepherd.

37 Then he saith to his disciples, [3] ***The harvest indeed is great, but the labourers are few.***

38 **Pray ye therefore the Lord of the harvest, that he send forth *labourers into his harvest.***

CHAPTER X.

Christ sends out his twelve apostles, with the power of miracles. The lessons he gives them.

AND [4] having called his twelve disciples together, **he gave them power over unclean spirits, to cast them out, and to heal all manner of dis-**

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[1] Infra, 12. 22. Luke 11. 14.—[2] Mark 6. 6.—[3] Luke 10.2.—[4] Mark 3. 13. Luke 6. 13 and 9. 1.

[*This Type* indicates a reference to the Church.]

eases, and all manner of infirmities.

2 And the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother.

3 James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James *the son* of Alpheus, and Thaddeus.

4 Simon the Cananean, and Judas Iscariot, who also betrayed him.

5 These twelve JESUS sent: commanding them, saying: Go ye not into the way of the gentiles, and into the cities of the Samaritans enter ye not:

6 But go ye rather [1] to the lost sheep of the house of Israel.

7 And going preach, saying: *The kingdom of heaven is at hand.*

8 **Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, *freely give.***

9 [2] Do not possess gold, nor silver, nor money in your purses :

10 Nor scrip for your journey, nor two coats, nor shoes, nor a staff; *for the workman is worthy of his meat.*

11 And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence.

12 And when you come into the house, salute it, saying: Peace be to this house.

13 ***And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.***

14 And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet.

15 **Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.**

16 [3] **Behold I send you *as sheep in the midst of wolves.*** Be ye therefore wise as serpents and simple as doves.

17 ***But beware of men.* For they will deliver you up in councils, and they will scourge you in their synagogues.**

18 **And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the gentiles:**

19 **But when they shall deliver you up, [4] take no thought how or what to speak: for it shall be given you in that hour what to speak.**

20 ***For it is not you that speak, but the Spirit of your Father that speaketh in you.***

21 **The brother also shall deliver up the brother to death, and the father the son;**

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[1] Acts 13. 46.—[2] Mark 6. 8. Luke 9. 3. and 10. 4.

[3] Luke 10. 3.—[4] Luke 12. 11.

CHAP. X. Ver. 16. *Simple.* That is, harmless, plain, sincere, and without guile.

[**This Type** indicates a reference to the Divinity of Christ.]

and the children shall rise up against their parents, and shall put them to death.

22 *And you shall be hated by all men for my name's sake:* **but he that shall persevere unto the end, he shall be saved.**

23 *And when they shall persecute you in this city, flee into another.* Amen I say to you, you shall not finish all the cities of Israel, **till the son of man come.**

24 [1] The disciple is not above the master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. *If they have called the good-man of the house Beelzebub, how much more them of his household?*

26 Therefore fear them not. [2] **For nothing is covered that shall not be revealed; nor hid, that shall not be known.**

27 That which I tell you in the dark, *speak ye in the light: and that which you hear in the ear, preach ye upon the housetops.*

28 And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body into hell.

29 [3] Are not two sparrows sold for a farthing: **and not one of them shall fall on the ground without your Father.**

30 But the very hairs of your head are all numbered.

31 Fear not therefore: better are you than many sparrows.

32 [4] *Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven.*

33 *But he that shall deny me before men, I will also deny him before my Father who is in heaven.*

34 [5] **Do not think that I came to send peace upon the earth: I came not to send peace, but the sword.**

35 **For I came** *to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.*

36 [6] *And a man's enemies shall be they of his own household.*

37 [7] *He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.*

38 [8] *And he that taketh not up his cross, and followeth me, is not worthy of me.*

39 *He that findeth his life, shall lose it:* [9] *and he that shall lose his life for me, shall find it.*

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[1] Luke 6. 40. John 13. 16. and 15. 20.—[2] Mark 4. 22. Luke 8. 17. and 12. 2.—[3] 2 Kings 14. 11. Acts 27. 34.

[4] Mark 8. 38. Luke 9. 26. and 12. 8. 2 Tim. 2. 12.—[5] Luke 12. 51.—[6] Mich. 7. 6.—[7] Luke 14. 26.—[8] Infra, 16. 24. Mark 8. 34. Luke 14. 27.—[9] Luke 9. 24. and 17. 33. John 12. 25.

Ver. 35. *I came to set a man at variance,* &c. Not that this was the end or design of the coming of our Saviour; but that his coming, and his doctrine would have this effect, by reason of the obstinate resistance that many would make, and of their persecuting all such as should adhere to him.

[*This Type* indicates a reference to the Church.]

40 [1] ***He that receiveth you, receiveth me:*** **and he that receiveth me, receiveth him that sent me.**

41 **He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man.**

42 [2] ***And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.***

CHAPTER XI.

John sends his disciples to Christ, who upbraids the Jews with their incredulity, and calls to him such as are sensible of their burdens.

AND it came to pass: when Jesus had made an end of commanding his twelve disciples, he passed from thence, to teach and preach in their cities.

2 [3] Now when John had heard in prison the works of Christ: sending two of his disciples he said to him:

3 **Art thou he that art to come,** or look we for another?

4 And Jesus making answer said to them: **Go and relate to John what you have heard and seen.**

5 [4] **The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, [5] the poor have the gospel preached to them.**

6 **And blessed is he that shall not be scandalized in me.**

7 [6] And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind?

8 But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings.

9 But what went you out to see? a prophet? yea I tell you, and more than a prophet.

10 For this is he of whom it is written: [7] **Behold I send my Angel before thy face, who shall prepare thy way before thee.**

11 **Amen I say to you,** there hath not risen among them that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now, the kingdom of heaven suffereth

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[1] Luke 10. 16. John 13. 20.—[2] Mark 9. 40.—[3] Luke 7. 18.—[4] Isaias 35. 5.

[5] Isaias 61. 1—[6] Luke 7. 24.—[7] Mal. 3. 1. Mark 1. 2. Luke 7. 27.

CHAP. XI. Ver. 6. *Scandalized in me.* That is, who shall not take occasion of scandal or offence from my humility, and the disgraceful death of the cross which I shall endure.

Ver. 12. *Suffereth violence,* &c. It is not to be obtained but by main force, by using violence upon ourselves, by mortification and penance, and resisting our perverse inclinations.

violence, and the violent bear it away.

13 **For all the prophets and the law prophesied until John:**

14 **And if you will receive it,** [1] he is Elias that is to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I esteem this generation to be like? It is like to children sitting in the market-place.

17 Who crying to their companions say: We have piped to you, and you have not danced: we have lamented, and you have not mourned.

18 For John came neither eating nor drinking: and they say: He hath a devil.

19 **The son of man came** eating and drinking, and they say: Behold a man that is a glutton and a wine-drinker, a friend of publicans and sinners. And wisdom is justified by her children.

20 Then began he to upbraid the cities, wherein were done the most of **his miracles,** for that they had not done penance.

21 [2] Wo to thee, Corozain, wo to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, **they had long ago done penance in sackcloth and ashes.**

22 **But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.**

23 And thou Capharnaum, shalt thou be exalted up to heaven? **thou shalt go down even unto hell.** For if in Sodom had been wrought the miracles that have been wrought in thee, **perhaps it had remained unto this day.**

24 **But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.**

25 At that time JESUS answered and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones.

26 Yea, Father; for so hath it seemed good in thy sight.

27 **All things are delivered to me by my Father. [3] And no one knoweth the Son, but the Father; neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him.**

28 **Come to me, all you that labour, and are burdened, and I will refresh you.**

29 ***Take up my yoke upon you, and learn of me,*** **because I am meek, and humble of heart: [4] And you shall find rest to your souls.**

30 [5] ***For my yoke is sweet and my burden light.***

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[1] Mal. 4. 5.—[2] Luke 10. 13.

Ver. 14. *He is Elias.* &c. Not in person, but in spirit.—*Luke* 1. 17.

[3] John 6. 46. 7. 28. 8. 19. and 10. 15.—[4] Jer. 6. 16.—[5] 1 John 5. 3.

[*This Type* indicates a reference to the Church.]

CHAPTER XII.

Christ reproves the blindness of the Pharisees, and confutes their attributing his miracles to satan.

AT [1] that time JESUS went through the corn on the sabbath: and his disciples being hungry, began to pluck the ears, and to eat.

2 And the Pharisees seeing them, said to him: Behold thy disciples do that which is not lawful to do on the sabbath-days.

3 But he said to them: Have you not read [2] what David did when he was hungry, and they that were with him:

4 How he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, [3] but for the priests only?

5 Or have ye not read in the law, [4] that on the sabbath-days the priests in the temple break the sabbath, and are without blame?

6 **But I tell you that there is here a greater than the temple.**

7 And if you knew what this meaneth: [5] *I will have mercy and not sacrifice:* you would never have condemned the innocent.

8 **For the son of man is Lord even of the sabbath.**

9 And when he had passed from thence, he came into their synagogue.

10 [6] And behold there was a man who had a withered hand, and they asked him, saying: Is it lawful to heal on the sabbath-days? that they might accuse him.

11 But he said to them: [7] What man shall there be among you, that hath one sheep: And if the same fall into a pit on the sabbath-day, will he not take hold on it and lift it up?

12 How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath-days.

13 Then he saith to the man: Stretch forth thy hand, and he stretched it forth, **and it was restored to health even as the other.**

14 And the Pharisees going out made a consultation against him, how they might destroy him.

15 **But Jesus knowing it,** retired from thence: and many followed him, **and he healed them all.**

16 And he charged them that they should not make him known.

17 That it might be fulfilled which was spoken by Isaias the prophet, saying:

18 [8] *Behold my servant whom I have chosen, my beloved in*

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[1] Mark 2. 23. Luke 6. 1—[2] 1 Kings 21. 6.—[3] Lev. 24. 9.—[4] Num. 28. 9.—[5] 1 Kings 15. 22. Eccle. 4. 17. Osee 6.6. Supra, 9. 13.

CHAP. XII. Ver. 4. *The loaves of proposition.* So were called the twelve loaves which were placed before the sanctuary in the temple of God.

[6] Mark 3. 1. Luke 6. 6.—[7] Deut. 22. 4. —[8] Isaias 42. 1.

[**This Type** indicates a reference to the Divinity of Christ.]

whom my soul hath been well pleased. I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 *He shall not contend, nor cry out, neither shall any man hear his voice in the streets.*

20 *The bruised reed he shall not break, and smoking flax he shall not extinguish: till he send forth judgment unto victory.*

21 ***And in his name the gentiles shall hope.***

22 There was offered to him one possessed with a devil, blind and dumb: and **he healed him,** so that he spoke and saw.

23 And all the multitudes were amazed, and said: **Is not this the son of David?**

24 [1] But the Pharisees hearing it, said: This man casteth not out devils but by Beelzebub the prince of the devils.

25 **And Jesus knowing their thoughts,** said to them: [2] Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand.

26 And if satan cast out satan, he is divided against himself: how then shall his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

28 **But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you.**

29 Or how can any one enter into the house of the strong, and rifle his goods, unless he first bind the strong? and then he will rifle his house.

30 **He that is not with me, is against me:** ***and he that gathereth not with me, scattereth.***

31 [3] **Therefore I say to you: every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven.**

32 And whosoever shall speak a word against **the son of man, it shall be forgiven him:** but he that shall speak against the Holy Ghost, **it shall not be forgiven him neither in this world, nor in the world to come.**

33 Either make the tree good and its fruit good: or make the tree evil, and its fruit evil. For by the fruit the tree is known.

34 O generation of vipers, how can you speak good things, whereas you are evil? [4] for out

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[1] Supra, 9. 34. Mark 3. 22. Luke 11. 15.—[2] Luke 11. 17.

[3] Mark 3. 28. and 29. Luke 12. 10.—[4] Luke 6. 45.

Ver. 31. *The blasphemy of the Spirit.* The sin here spoken of is that blasphemy, by which the Pharisees attributed the miracles of Christ, wrought by the Spirit of God, to *Beelzebub* the prince of devils. Now, this kind of sin is usually accompanied with so much obstinacy, and such wilful opposing the Spirit of God, and the known truth, that men who are guilty of it, are seldom or never converted: and therefore are never forgiven, because they will not repent. Otherwise there is no sin, which God cannot or will not forgive to such as sincerely repent and have recourse to the keys of the church.

Ver. 32. *Nor in the world to come.* From these words St *Augustine* (*De Civ. l.* xxi. *c.* 13.) and St. *Gregory* (*Dialog,* iv. *c.* 39.) gather, that some sins may be remitted in the world to come: and, consequently, that there is a purgatory or a middle place.

[*This Type* indicates a reference to the Church.]

of the abundance of the heart the mouth speaketh.

35 A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things.

36 **But I say unto you,** that every idle word that men shall speak, they shall render an account for it in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then some of the Scribes and Pharisees answered him, saying: Master, we would see a sign from thee.

39 Who answering said to them: [1]An evil and adulterous generation seeketh a sign: and a sign shall not be given it, [2]**but the sign of Jonas the prophet.**

40 **For as Jonas was in the whale's belly three days and three nights: so shall the son of man be in the heart of the earth three days and three nights.**

41 [3] The men of Ninive shall rise in judgment with their generation, and shall condemn it: because they did penance at the preaching of Jonas. **And behold a greater than Jonas here.**

42. The queen of the south shall rise in judgment with this generation, and shall condemn it: [4] because she came from the ends of the earth to hear the wisdom of Solomon, **and behold a greater than Solomon here.**

43 [5] And when an unclean spirit is gone out of a man he walketh through dry places seeking rest, and findeth none.

44 Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished.

45 Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: [6] and the last state of that man is made worse than the first. **So shall it be also to this wicked generation.**

46 [7] As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him.

47 And one said unto him: Behold thy mother and thy brethren stand without, seeking thee.

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[1] Infra, 16. 4. Luke 11. 29. 1 Cor. 1. 22.—[2] Jonas 2. 1.—[3] Jonas 3. 5.

[4] 3 Kings 10. 1. 2 Par. 9. 1.—[5] Luke 11. 24.—[6] 2 Pet. 2. 20.—[7] Mark 3. 31. Luke 8. 19.

Ver. 36. *Every idle word.* This shows there must be a place of temporal punishment hereafter where these slighter faults shall be punished.

Ver. 38. *A sign.* That is, a miracle from heaven. St *Luke* xi. 16.

Ver. 40. *Three days,* &c. Not complete days and nights; but part of three days, and three nights, taken according to the way that the Hebrews counted their days and nights, viz., from evening to evening.

[**This Type** indicates a reference to the Divinity of Christ.]

48 But he answering him that told him, said: Who is my mother, and who are my brethren?

49 And stretching forth his hand towards his disciples, he said: ***Behold my mother and my brethren.***

50 ***For whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother.***

CHAPTER XIII.

The parables of the sower and the cockle; of the mustard seed, etc.

THE same day Jesus going out of the house, sat by the sea side.

2 [1] And great multitudes were gathered together unto him, so that he went up into a boat and sat: and all the multitude stood on the shore.

3 And he spoke to them many things in parables, saying: ***Behold the sower went forth to sow.***

4 And whilst he soweth some fell by the way side, and the birds of the air came and ate them up.

5 And other some fell upon stony ground, where they had not much earth: and they sprung up immediately, because they had no deepness of earth.

6 And when the sun was up they were scorched: and because they had not root, they withered away.

7 And others fell among thorns: and the thorns grew up and choked them.

8 And others fell upon good ground: and they brought forth fruit, some an hundred fold, some sixty fold, and some thirty fold.

9 He that hath ears to hear let him hear.

10 And his disciples came and said to him: Why speakest thou to them in parables?

11 Who answered and said to them: ***Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given.***

12 [2] For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath.

13 Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand.

14 And the prophecy of Isaias is fulfilled in them, who saith: [3] *By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive.*

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[1] Mark 4. 1. Luke 8. 4.

Ver. 48. *Who is my mother?* This was not spoken by way of slighting his mother, but to shew that we are never to suffer ourselves to be taken from the service of God, by any inordinate affection to our earthly parents: and that which our Lord chiefly regarded in his mother, was her doing the will of his Father in heaven. It may also further allude to the reprobation of the *Jews*, his carnal kindred, and the election of the *Gentiles.*

[2] Infra, 25. 29.—[3] Isaias 6. 9. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.

[***This Type*** indicates a reference to the Church.]

15 *For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart,* ***and be converted,*** **and I should heal them.**

16 But blessed are your eyes, because they see, and your ears, because they hear.

17 [1] **For, amen I say to you, many prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them.**

18 Hear you therefore the parable of the sower.

19 When any one heareth ***the word of the kingdom,*** and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart: that is he that received the seed by the way side.

20 And he that received the seed upon stony ground: this is he that heareth the word, and immediately receiveth it with joy.

21 Yet hath he not root in himself, but is only for a time: and ***when there ariseth tribulation and persecution because of the word, he is presently scandalized.***

22 And he that received the seed among thorns: is he that ***heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless.***

23 But he that received the seed upon good ground: this is he that heareth the word, and understandeth, and beareth fruit, and yieldeth the one an hundred fold, and another sixty, and another thirty.

24 [2] Another parable he proposed to them, saying: ***The kingdom of heaven is likened to a man that sowed good seed in his field.***

25 But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way.

26 And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle.

27 And the servants of the good-man of the house coming said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle?

28 And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up?

29 And he said: No, lest perhaps, gathering up the cockle, you root up the wheat also together with it.

30 Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles

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[1] Luke 10. 24.

[2] Mark 4. 26.

[**This Type** indicates a reference to the Divinity of Christ.]

to burn, but the wheat gather ye into my barn.

31 [1] Another parable he proposed to them, saying: *The kingdom of heaven is like to a grain of mustard-seed,* which a man took and sowed in his field.

32 Which is the least indeed of all seeds, but when it is grown up, *it is greater than all herbs,* and becometh a tree, so that the birds of the air come and dwell in the branches thereof.

33 Another parable he spoke to them: [2] *The kingdom of heaven is like to leaven,* which a woman took and hid in three measures of meal, until the whole was leavened.

34 All these things JESUS spoke in parables to the multitudes: and without parables he did not speak to them.

35 That it might be fulfilled which was spoken by the prophet, saying: [3] *I will open my mouth in parables,* **I will utter things hidden from the foundation of the world.**

36 [4] Then having sent away the multitudes, he came into the house, and his disciples came to him, saying: Expound to us the parable of the cockle of the field.

37 Who made answer and said to them: He that soweth the good seed is **the son of man.**

38 And the field is the world. *And the good seed are the children of the kingdom.* And the cockle are the children of the wicked one.

39 And the enemy that sowed them, is the devil. [5] But the harvest is the end of the world. And the reapers are the Angels.

40 Even as cockle therefore is gathered up, and burnt with fire: so shall it be at the end of the world.

41 **The son of man** shall send his Angels, and they shall gather *out of his kingdom* all scandals, and them that work iniquity.

42 And shall cast them into the furnace of fire: There shall be weeping and gnashing of teeth.

43 [6] Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

44 *The kingdom of heaven is like unto a treasure hidden in a field.* Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.

45 *Again the kingdom of heaven is like to a merchant seeking good pearls.*

46 Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

47 Again *the kingdom of heaven is like to a net* cast into the sea, and gathering together of all kind of fishes.

48 Which, when it was filled, they drew out, and sitting by

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[1] Mark 4. 31. Luke 13. 19.—[2] Luke 13. 21.—[3] Ps. 77. 2.—[4] Mark 4. 34.

[5] Apoc. 14. 15.—[6] Wisd. 3. 7. Dan. 12. 3.

the shore, they chose out the good into vessels, but the bad they cast forth.

49 So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just.

50 And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

51 Have ye understood all these things? They say to him: Yes.

52 He said unto them: Therefore every scribe ***instructed in the kingdom of heaven,*** is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

53 And it came to pass: when Jesus had finished these parables, he passed from thence.

54 [1] And coming into his own country, he taught them in their synagogues, so that they wondered and said: **How came this man by this wisdom and miracles?**

55 [2] Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude:

56 And his sisters, are they not all with us? Whence therefore hath he all these things?

57 And they were scandalized in his regard. But Jesus said to them: A prophet is not without honour, save in his own country, and in his own house.

58 And he wrought not many miracles there, because of their unbelief.

CHAPTER XIV.

Herod puts John to death. Christ feeds five thousand in the desert. He walks upon the sea, and heals all the diseased with the touch of his garment.

AT [3] that time Herod the Tetrarch heard the fame of Jesus.

2 And he said to his servants: This is John the Baptist: he is risen from the dead, and therefore mighty works shew forth themselves in him.

3 [4] For Herod had apprehended John and bound him, and put him into prison, because of Herodias, his brother's wife.

4 For John said to him: It is not lawful for thee to have her.

5 And having a mind to put him to death, he feared the people: [5] because they esteemed him as a prophet.

6 But on Herod's birthday, the daughter of Herodias danced before them: and pleased Herod.

7 Whereupon he promised

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[1] Mark 6. 1. Luke 4. 16.—[2] John 6. 42.

[3] Mark 6. 14. Luke 9. 7. A.D. 32.—[4] Mark 6. 17. Luke 3. 19.—[5] Infra. 21. 26.

CHAP. XIII. Ver. 55. *His brethren.* These were the children of *Mary*, the wife of *Cleophas*, sister to our Blessed Lady (St *Matt.* xxvii. 56. St *John* xix. 25), and therefore, according to the usual style of the Scripture, they were called *brethren*, that is, *near relations* to our Saviour.

CHAP. XIV. Ver. 1. *Tetrarch.* This word, derived from the Greek, signifies one that rules over the fourth part of a kingdom: as *Herod* then ruled over *Galilee*, which was but the fourth part of the kingdom of his father.

[**This Type** indicates a reference to the Divinity of Christ.]

with an oath, to give her whatsoever she would ask of him.

8 But she being instructed before by her mother, said: Give me here in a dish the head of John the Baptist.

9 And the king was struck sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother.

12 And his disciples came and took the body, and buried it, and came and told JESUS.

13 [1] Which when JESUS had heard, he retired from thence by a boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities.

14 And he coming forth saw a great multitude, and had compassion on them, and **healed their sick.**

15 And when it was evening, his disciples came to him, saying: This is a desert place, and the hour is now past: send away the multitudes, that going into the towns, they may buy themselves victuals.

16 But JESUS said to them, They have no need to go: give you them to eat.

17 They answered him: [2] We have not here but five loaves, and two fishes.

18 Who said to them: Bring them hither to me.

19 And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven, **he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes.**

20 And they did all eat, and were filled. And they took up what remained, twelve full baskets of fragments.

21 And the number of them that did eat, was five thousand men, besides women and children.

22 [3] And forthwith JESUS obliged his disciples to go up into the boat, and to go before him over the water, till he dismissed the people.

23 And having dismissed the multitude, [4] he went up into a mountain alone to pray. And when it was evening, he was there alone.

24 But the boat in the midst of the sea was tossed with the waves: for the wind was contrary.

25 And in the fourth watch of the night, **he came to them walking upon the sea.**

26 And they seeing him walking upon the sea, were troubled, saying: It is an apparition. And they cried out for fear.

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[1] Mark 6. 31. Luke 9. 10. John 6. 3.—[2] John 6. 9.

[3] Mark 6. 45.—[4] John 6. 15. Mark 6. 46.

[*This Type* indicates a reference to the Church.]

27 And immediately Jesus spoke to them, saying: Be of good heart: It is I, fear ye not.

28 And Peter making answer, said: **Lord, if it be thou,** bid me come to thee upon the waters.

29 And he said: **Come.** And Peter going down out of the boat, **walked upon the water** to come to Jesus.

30 But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: Lord, save me.

31 And immediately Jesus stretching forth his hand took hold of him, and said to him: **O thou of little faith, why didst thou doubt?**

32 And when they were come up into the boat, the wind ceased.

33 And they that were in the boat came and **adored him,** saying: **Indeed thou art the Son of God.**

34 [1] And having passed the water, they came into the country of Genesar.

35 And when the men of that place had knowledge of him, they sent into all that country, and brought to him all that were diseased.

36 And they besought him that they might touch **but the hem of his garment. And as many as touched, were made whole.**

CHAPTER XV.

Christ reproves the Scribes. He cures the daughter of the woman of Canaan: and many others: and feeds four thousand with seven loaves.

THEN [2] came to him from Jerusalem Scribes and Pharisees, saying:

2 [3] Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread.

3 But he answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said:

4 [4] *Honour thy father and mother:* [5] And: *He that shall curse father or mother, let him die the death.*

5 But you say: Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee.

6 And he shall not honour his father or his mother: and you have made void the commandment of God for your tradition.

7 Hypocrites, well hath Isaias prophesied of you, saying:

8 [6] *This people honoureth me*

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[1] Mark 6. 53.

[2] Mark 7. 1.—[3] Mark 7. 5.—[4] Exod. 20. 12. Deut. 5. 16. Ephes. 6. 2.—[5] Exod. 21. 17. Lev. 20. 9. Prov. 20. 20.—[6] Isaias 29. 13. Mark 7. 6.

CHAP. XV. Ver. 5. *The gift,* &c. That is, the offering that I shall make to God, shall be instead of that which should be expended for thy profit. This tradition of the Pharisees was calculated to enrich themselves; by exempting children from giving any further assistance to their parents, if they once offered to the temple and the priests, that which should have been the support of their parents. But this was a violation of the law of God, and of nature, which our Saviour here condemns.

[**This Type** indicates a reference to the Divinity of Christ.]

with their lips: but their heart is far from me.

9 *And in vain do they worship me, teaching doctrines and commandments of men.*

10 And having called together the multitudes unto him, he said to them: Hear ye and understand.

11 Not that which goeth into the mouth, defileth a man: but what cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized.

13 But he answering, said: [1] Every plant which **my heavenly Father** hath not planted, shall be rooted up.

14 Let them alone: [2] they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit.

15 [3] And Peter answering, said to him: Expound to us this parable.

16 But he said: Are you also yet without understanding?

17 Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy?

18 But the things which proceed out of the mouth, come forth from the heart, and those things defile a man.

19 For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies.

20 These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

21 [4] And Jesus went from thence, and retired into the coasts of Tyre and Sidon.

22 And behold a woman of Canaan who came out of those coasts, crying out, said to him: Have mercy on me, **O Lord, thou son of David:** my daughter is grievously troubled by a devil.

23 Who answered her not a word. And his disciples came

Ver. 9. *Commandments of men.* The doctrines and commandments here reprehended are such as are either contrary to the law of God (as that of neglecting parents, under pretence of giving to God), or at least are frivolous, unprofitable, and no ways conducing to true piety, as that of often washing hands, &c., without regard to the purity of the heart. But as to the rules and ordinances of the holy church, touching fasts, festivals, &c., these are no ways repugnant to, but highly agreeable to God's holy word, and all Christian piety; neither are they to be counted among the *doctrines and commandments of men;* because they proceed not from mere human authority; but from that which Christ has established in his Church; whose pastors he has commanded us to hear and obey, even as himself. St *Luke* x, 16. St *Matt.* xviii, 17.

Ver. 11. *Not that which goeth into,* &c. No uncleanness in meat, nor any dirt contracted by eating it with unwashed hands, can defile the soul: but sin alone; or a disobedience of the heart to the ordinance and will of God. And thus when *Adam* took the forbidden fruit, it was not the apple, which entered into the mouth, but the disobedience to the law of God which defiled him. The same is to be said if a *Jew,* in the time of the old law, had eaten swine's flesh; or a Christian convert, in the days of the Apostles, contrary to their ordinance, had eaten blood; or if any of the faithful at present should transgress the ordinance of God's Church by breaking the fasts: For in all these cases the soul would be defiled; not indeed by that which goeth into the mouth: but by the disobedience of the heart, in wilfully transgressing the ordinance of God, or of those who have their authority from him.

[1] John 15. 2.—[2] Luke 6. 39.—[3] Mark 7. 17.—[4] Mark 7. 24.

and besought him, saying: Send her away, for she crieth after us:

24 And he answering, said: I was not sent [1] but to the sheep that are lost of the house of Israel.

25 But she came and adored him, saying: Lord, help me.

26 Who answering, said: It is not good to take the bread of the children and to cast it to the dogs.

27 But she said: Yea, Lord: for the whelps also eat of the crumbs that fall from the table of their masters.

28 Then Jesus answering, said to her: **O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour.**

29 And when Jesus had passed away from thence, he came nigh the sea of Galilee: and going up into a mountain, he sat there.

30 [2] And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and **they cast them down at his feet, and he healed them:**

31 So that the multitudes marvelled seeing the dumb speak, the lame walk, the blind see: and they glorified the God of Israel.

32 [3] And Jesus called together his disciples, and said: I have compassion on the multitudes, because they continue with me now three days, and have not what to eat: and I will not send them away fasting, lest they faint in the way.

33 And the disciples say unto him: Whence then should we have so many loaves in the desert, as to fill so great a multitude?

34 And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes.

35 And he commanded the multitude to sit down upon the ground.

36 **And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples gave to the people.**

37 And they did all eat, and had their fill. And they took up, seven baskets full, of what remained of the fragments.

38 And they that did eat, were four thousand men, besides children and women.

39 And having dismissed the multitude, he went up into a boat, and came into the coasts of Magedan.

CHAPTER XVI.

Christ refuses to shew the Pharisees a sign from heaven. Peter's confession is rewarded. He is rebuked for opposing Christ's passion. All his followers must deny themselves.

AND [4] there came to him the Pharisees and Sadducees tempting: and they asked him to shew them a sign from heaven.

2 But he answered and said

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[1] Supra, 10. 6. John 10. 3.—[2] Isaias 35. 5.—[3] Mark 8. 1.

[4] Mark 8. 11.

[**This Type** indicates a reference to the Divinity of Christ.]

to them: [1] When it is evening, you say: It will be fair weather, for the sky is red.

3 And in the morning: To-day *there will be* a storm, for the sky is red and lowering: You know then how to discern the face of the sky: **and can you not know the signs of the times?**

4 [2] A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, [3] **but the sign of Jonas the prophet.** And he left them and went away.

5 And when his disciples were come over the water, they had forgotten to take bread.

6 Who said to them: [4] Take heed and beware of the leaven of the Pharisees and Sadducees.

7 But they thought within themselves, saying: Because we have taken no bread.

8 And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have no bread?

9 Do you not yet understand, neither do you remember [5] the five loaves among five thousand men, and how many baskets you took up?

10 [6] Nor the seven loaves, among four thousand men, and how many baskets you took up?

11 Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees.

12 Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13 [7] And Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying: **Whom do men say that the son of man is?**

14 But they said: [8] Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets.

15 Jesus saith to them: **But whom do you say that I am?**

16 Simon Peter answered and said: [9] **Thou art Christ the son of the living God.**

17 And Jesus answering, said to him: **Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.**

18 [10] ***And I say to thee: That***

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[1] Luke 12. 54.—[2] Supra. 12, 39.—[3] Jonas 2. 1.—[4] Mark 8. 15. Luke 12. 1.—[5] Supra, 14. 17. John 6. 9.—[6] Supra, 15. 34.

[7] Mark 8. 27.—[8] Mark 8. 28. Luke 9. 19.—[9] John 6. 70.—[10] John 12. 42.

CHAP. XVI. Ver. 18. *Thou art Peter,* &c. As St *Peter,* by divine revelation, here made a solemn profession of his faith of the divinity of Christ; so in recompense of this faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him: *Viz.,* that he, to whom he had already given the name of *Peter*, signifying a *rock,* St *John* i, 42, should be a *rock,* indeed, of invincible strength, for the support of the building of the Church; in which building he should be, next to Christ himself, the chief foundation stone, in quality of chief pastor, ruler, and governor; and should have accordingly all fulness of ecclesiastical power, signified by the keys of the kingdom of heaven.—Ibid. *Upon this rock,* &c. The words of Christ to *Peter,* spoken in the vulgar language of the *Jews* which our

[***This Type*** indicates a reference to the Church.]

thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.

19 [1] ***And I will give to thee the keys of the kingdom of heaven.*** [2] ***And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.***

20 Then he commanded his disciples, that they should tell no one that **he was Jesus the Christ.**

21 **From that time Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again.**

22 And Peter taking him, began to rebuke him, saying: Lord, be it far from thee, this shall not be unto thee.

23 Who turning said to Peter: [3] Go behind me, satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men.

24 Then Jesus said to his disciples: [4] ***If any man will come after me, let him deny himself, and take up his cross, and follow me.***

25 [5] For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it.

26 For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?

27 **For the son of man shall come in the glory of his Father with his Angels:** [6] **and then will he render to every man according to his works.**

28 Amen I say to you, [7] there

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[1] Isaias 22. 22.—[2] John 20. 23.

[3] Mark 8. 33.—[4] Supra, 10. 38. Luke 9. 23. and 14. 27.—[5] Luke 17. 33. John 12. 25.—[6] Acts 17. 31. Rom. 2. 6.—[7] Mark 8. 39. Luke 9. 28.

Lord made use of, were the same as if he had said in *English, Thou art a Rock, and upon this rock, I will build my church.* So that, by the plain course of the words, *Peter* is here declared to be the rock, upon which the church was to be built: Christ himself being both the principal foundation and founder of the same. Where also note, that Christ, by building his house, that is, his church, upon a rock, has thereby secured it against all storms and floods, like the wise builder, St *Matt.* vii, 24. 25.—Ibid. *The gates of hell,* &c. That is, the powers of darkness, and whatever satan can do either by himself, or his agents. For as the church is here likened to a house, or fortress, built on a rock; so the adverse powers are likened to a contrary house or fortress, the gates of which, *i. e.* the whole strength, and all the efforts it can make, will never be able to prevail over the city or church of Christ. By this promise we are fully assured, that neither idolatry, heresy, nor any pernicious error whatsoever shall at any time prevail over the church of Christ.

Ver. 19. *Loose on earth.* The loosing the bands of temporal punishment due to sins, is called an indulgence, the power of which is here granted.

Ver. 22. *And Peter taking him.* That is, taking him aside, out of a tender love, respect and zeal for his Lord and Master's honour, began to expostulate with him, as it were to rebuke him, saying, Lord, far be it from thee to suffer death; but the Lord said to Peter, ver. 23, *Go behind me, satan.* These words may signify, begone from me; but the holy fathers expound them otherwise, that is, *come after me,* or *follow me;* and by these words the Lord would have Peter to follow him in his suffering, and not to oppose the divine will by contradiction; for the word *satan* means in Hebrew an *adversary,* or one that opposes.

[**This Type** indicates a reference to the Divinity of Christ.]

are some of them that stand here, that shall not taste death, till they see ***the son of man coming in his kingdom.***

CHAPTER XVII

The transfiguration of Christ: He cures the lunatic child: foretells his passion: and pays the didrachma.

AND[1] after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart:

2 **And he was transfigured before them.** And his face did shine as the sun: and his garments become white as snow.

3 And behold there appeared to them Moses and Elias talking with him.

4 And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 And as he was yet speaking, behold a bright cloud overshaded them. [2] And lo a voice out of the cloud, saying: **This is my beloved Son, in whom I am well pleased: hear ye him.**

6 And the disciples hearing, fell upon their face, and were very much afraid.

7 And Jesus came and touched them: and said to them: Arise, and fear not.

8 And they lifting up their eyes, saw no one, but only Jesus.

9 And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, **till the son of man be risen from the dead.**

10 And his disciples asked him, saying: [3] Why then do the Scribes say that Elias must come first?

11 [4] But he answering, said to them: Elias indeed shall come, and restore all things.

12 **But I say to you,** [5] that Elias is already come, and they knew him not, [6] but have done unto him whatsoever they had a mind. So also **the son of man** shall suffer from them.

13 Then the disciples understood, that he had spoken to them of John the Baptist.

14 [7] And when he was come to the multitude, there came to him a man falling down on his knees before him, saying: Lord, have pity on my son, for he is a lunatic, and suffereth much: for he falleth often into the fire, and often into the water.

15 And I brought him to thy disciples, and they could not cure him.

16 Then Jesus answered and said: O unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me.

17 And Jesus rebuked him, and **the devil went out of him, and the child was cured from that hour.**

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[1] Mark 9. 1. Luke 9. 28.—[2] Supra, 3. 17. 2 Pet. 1. 17.

[3] Mark 9. 10.—[4] Mal. 4. 5.—[5] Supra, 11. 14.—[6] Supra, 14. 10.—[7] Mark 9. 16. Luke 9. 38.

18 Then came the disciples to JESUS secretly, and said: Why could not we cast him out?

19 JESUS said to them: **Because of your unbelief. [1] For, amen I say to you, if you have faith as a grain of mustard-seed,** you shall say to this mountain, Remove from hence hither, and it shall remove: and nothing shall be impossible to you.

20 But this kind is not cast out but by prayer and fasting.

21 And when they abode together in Galilee, JESUS said to them: [2] **The son of man shall be betrayed into the hands of men:**

22 **And they shall kill him, and the third day he shall rise again.** And they were troubled exceedingly.

23 And when they were come to Capharnaum, they that received the didrachmas, came to Peter, and said to him: Doth not your master pay the didrachma?

24 He said: Yes. And when he was come into the house, JESUS prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children, or of strangers?

25 And he said: Of strangers. JESUS said to him: Then the children are free.

26 But that we may not scandalize them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened its mouth, **thou shalt find a stater: take that, and give it to them for me and thee.**

CHAPTER XVIII.

Christ teaches humility, to beware of scandal, and to flee the occasions of sin: to denounce to the church incorrigible sinners, and to look upon such as refuse to hear the church as heathens. He promises to his disciples the power of binding and loosing: and that he will be in the midst of their assemblies. No forgiveness for them that will not forgive.

AT [3] that hour the disciples came to JESUS, saying: Who, thinkest thou, is the greater in the kingdom of heaven?

2 [4] And JESUS calling unto him a little child, set him in the midst of them.

3 And said: **Amen I say to you,** [5] unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven.

5 And he that shall receive one such little child in my name, receiveth me.

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[1] Luke 17. 6.—[2] Infra, 20. 18. Mark 9. 30. Luke 9. 44.

[3] Mark 9. 33. Luke 9. 46.—[4] Infra, 19. 14.—[5] 1 Cor. 14. 20.

CHAP. XVII. Ver. 19. *As a grain of mustard-seed.* That is, a perfect faith; which in its properties, and its fruits, resembles the grain of mustard-seed, in the parable, chap. xiii, 31.

Ver. 23. *The didrachmas.* A *didrachma* was half a *sickle,* or half a *stater,* that is, about 15d English; which was a tax laid upon every head for the service of the temple.

[**This Type** indicates a reference to the Divinity of Christ.]

6 [1] But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea.

7 Wo to the world because of scandals. For it must needs be that scandals come: but nevertheless wo to that man by whom the scandal cometh.

8 [2] And if thy hand, or thy foot, scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life, maimed or lame, than having two hands or two feet, to be cast into everlasting fire.

9 And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire.

10 See that you despise not one of these little ones: **for I say to you, [3] that their Angels in heaven always see the face of my Father who is in heaven.**

11 [4] **For the son of man is come to save that which was lost.**

12 [5] What think you? If a man have an hundred sheep, and one of them should go astray; doth he not leave the ninety-nine in the mountains, and goeth to seek that which is gone astray?

13 And if it so be that he find it: Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray.

14 ***Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish.***

15 [6] But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother.

16 And if he will not hear thee, take with thee one or two more: [7] that in the mouth of two or three witnesses every word may stand.

17 [8] And if he will not hear them: ***tell the church. And if he will not hear the church, let him be to thee as the heathen and publican.***

18 [9] ***Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth shall be loosed also in heaven.***

19 Again I say to you, that if two of you shall con-

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[1] Mark 9. 41. Luke 17. 2.—[2] Supra, 5. 30. Mark 9. 42.—[3] Ps. 33. 8.—[4] Luke 19. 10.—[5] Luke 15. 4.

CHAP. XVIII. Ver. 6. *Shall scandalize.* That is, shall put a stumbling block in their way, and cause them to fall into sin.

Ver. 7. *It must needs be,* &c. *Viz.,* considering the wickedness and corruption of the world.

Ver. 8. *Scandalize thee.* That is, cause thee to offend.

[6] Lev. 19. 17. Eccli. 19. 13. Luke 17. 3. Jas. 5. 10.—[7] Deut. 19. 15. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28.—[8] 1 Cor. 5. 9. 2 Thess. 3. 14.—[9] John 20. 23.

[*This Type* indicates a reference to the Church.]

sent upon earth, concerning anything whatsoever they shall ask, **it shall be done to them by my Father who is in heaven.**

20 ***For where there are two or three gathered together in my name, there am I in the midst of them.***

21 Then came Peter unto him and said: [1] Lord, how often shall my brother offend against me, and I forgive him? till seven times?

22 Jesus saith to him: I say not to thee, till seven times; but till seventy times seven times.

23 ***Therefore is the kingdom of heaven*** likened to a king, who would take an account of his servants.

24 And when he had begun to take the account, one was brought to him, that owed him ten thousand talents.

25 And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made.

26 But that servant falling down, besought him saying: Have patience with me, and I will pay thee all.

27 And the lord of that servant being moved with pity, let him go and forgave him the debt.

28 But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest.

29 And his fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he paid the debt.

31 Now his fellow-servants seeing what was done, were very much grieved, and they came, and told their Lord all that was done.

32 Then his Lord called him: and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me:

33 Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee?

34 And his lord being angry, delivered him to the torturers until he paid all the debt.

35 **So also shall my heavenly Father do to you,** if you forgive not every one his brother from your hearts.

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[1] Luke 17. 4.

Ver. 20. *There am I in the midst of them.* This is understood of such assemblies only, as are gathered in the name and authority of Christ; and in unity of the church of Christ. St *Cyprian de Unitate Ecclesiæ.*

Ver. 24. *Talents.* A talent was seven hundred and fifty ounces of silver, which at the rate of five shillings to the ounce is a hundred and eighty-seven pounds ten shillings sterling.

Ver. 28. *Pence.* The Roman penny was the eighth part of an ounce, that is, about seven-pence halfpenny English.

[**This Type** indicates a reference to the Divinity of Christ.]

CHAPTER XIX.

Christ declares matrimony to be indissoluble: he recommends the making one's self an eunuch for the kingdom of heaven; and parting with all things for him. He shews the danger of riches, and the reward of leaving all to follow him.

AND it came to pass when JESUS had ended these words he departed from Galilee, [1] and came into the coasts of Judea, beyond Jordan.

2 And great multitudes followed him: and **he healed them there.**

3 [2] And there came to him the Pharisees tempting him, saying: Is it lawful for a man to put away his wife for every cause?

4 Who answering, said to them: Have ye not read, that he [3] who made man from the beginning, *made them male and female?* And he said:

5 [4] *For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh.*

6 Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.

7 They say to him: [5] Why then did Moses command to give a bill of divorce, and to put away?

8 He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so.

9 [6] And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery.

10 His disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry.

11 Who said to them: All men take not this word, but they to whom it is given.

12 For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs ***for the kingdom of heaven. He that can take, let him take it.***

13 [7] Then were little children presented to him, that he should impose hands upon them and pray. And the disciples rebuked them.

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[1] Mark 10. 1.—[2] Mark 10. 2.—[3] Gen. 1. 27.—[4] Gen. 2. 24. 1 Cor. 6. 16. Ephes. 5. 31.—[5] Deut. 24. 1.

[6] Supra, 5. 32. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 10.—[7] Mark 10. 13. Luke 18. 15.

CHAP. XIX. Ver. 9. *Except it be, &c.* In the case of fornication, that is, of adultery, the wife may be put away: but even then the husband cannot marry another as long as the wife is living.

Ver. 11. *All men take not this word.* That is, all receive not the gift of living singly and chastely, unless they pray for the grace of God to enable them to live so, and for some it may be necessary to that end to fast as well as pray: and to those it is given from above.

Ver. 12. *There are eunuchs, who have made themselves eunuchs for the kingdom of heaven.* This text is not to be taken in the literal sense; but means, that there are such, who have taken a firm and commendable resolution of leading a single and chaste life, in order to serve God in more perfect state than those who marry: as St Paul clearly shews, 1 *Cor.* chap. vii, vers. 37, 38.

[***This Type*** indicates a reference to the Church.]

14 But Jesus said to them: [1] Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such.

15 And when he had imposed hands upon them, he departed from thence.

16 And behold one came and said to him: Good master, what good shall I do that I may have life everlasting ?

17 Who said to him: **Why askest thou me concerning good? One is good, God.** But if thou wilt enter into life, keep the commandments.

18 He said to him: Which? And Jesus said: [2] *Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.*

19 *Honour thy father and thy mother:* and *Thou shalt love thy neighbour as thyself.*

20 The young man saith to him: All these have I kept from my youth, what is yet wanting to me?

21 Jesus saith to him: If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22 And when the young man had heard this word, he went away sad: for he had great possessions.

23 Then Jesus said to his disciples: Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

25 And when they had heard this, the disciples wondered very much, saying: Who then can be saved?

26 And Jesus beholding said to them: **With men this is impossible: but with God all things are possible.**

27 Then Peter answering, said to him: Behold we have left all things, and have followed thee: what therefore shall we have?

28 And Jesus said to them: Amen I say to you, that you, who have followed me, in the regeneration, when the son of man shall sit on the seat of his majesty, **you also shall sit on twelve seats judging the twelve tribes of Israel.**

29 ***And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold, and shall possess life everlasting.***

30 [3] And many that are first, shall be last: and the last shall be first.

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[1] Supra, 18. 3.—[2] Exod. 20. 13.

[3] Infra, 20. 16. Mark 10. 31. Luke 13. 30.

[**This Type** indicates a reference to the Divinity of Christ.]

CHAPTER XX.

The parable of the labourers in the vineyard. The ambition of the two sons of Zebedee. Christ gives sight to two blind men.

THE kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard.

2 And having agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And going out about the third hour, he saw others standing in the market-place idle.

4 And he said to them: Go you also into my vineyard, and I will give you what shall be just.

5 And they went their way. And again he went out about the sixth and the ninth hour: and did in like manner.

6 But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle?

7 They say to him: Because no man hath hired us. He saith to them: Go ye also into my vineyard.

8 And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first.

9 When therefore they were come, that came about the eleventh hour, they received every man a penny.

10 But when the first also came, they thought that they should receive more: and they also received every man a penny.

11 And receiving *it* they murmured against the master of the house.

12 Saying: These last have worked *but* one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats.

13 But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny?

14 Take what is thine, and go thy way: I will also give to this last even as to thee.

15 Or, is it not lawful for me to do what I will? is thy eye evil, because I am good?

16 [1] So shall the last be first, and first last. For many are called, but few chosen.

17 And JESUS going up to Jerusalem, took the twelve disciples apart, and said to them:

18 Behold we go up to Jerusalem, and the **Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death.**

19 **And shall deliver him to the gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again.**

20 [2] Then came to him the mother of the sons of Zebedee

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[1] Supra, 19. 30. Mark 10. 31. Luke 13. 30.—[2] Mark 10. 35.

CHAP. XX. Ver. 15. *What I will. Viz.*, with my own, and in matters that depend on my own bounty.

[***This Type*** indicates a reference to the Church.]

with her sons, adoring and asking something of him.

21 Who said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, ***in thy kingdom.***

22 And Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They say to him: We can.

23 He saith to them: **My chalice indeed you shall drink:** but to sit on my right or left hand, is not mine to give to you, ***but to them for whom it is prepared by my Father.***

24 [1] And the ten hearing it, were moved with indignation against the two brethren.

25 [2] But Jesus called them to him, and said: You know that the princes of the gentiles lord it over them: and they that are the greater, exercise power upon them.

26 It shall not be so among you: but ***whosoever will be the greater among you, let him be your minister.***

27 And he that will be first among you, shall be your servant.

28 [3] Even as **the son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many.**

29 [4] And when they went out from Jericho, a great multitude followed him.

30 And behold two blind men sitting by the wayside, heard that Jesus passed by, and they cried out, saying: **O Lord, thou son of David, have mercy on us.**

31 And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: **O Lord, thou son of David, have mercy on us.**

32 And Jesus stood, and called them, and said: What will ye that I do to you?

33 They say to him: Lord, that our eyes be opened.

34 And Jesus having compassion on them, touched their eyes. **And immediately they saw, and followed him.**

CHAPTER XXI.

Christ rides into Jerusalem upon an ass: he casts the buyers and sellers out of the temple: curses the fig-tree: and puts to silence the priests and scribes.

AND [5] when they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then Jesus sent two disciples,

2 Saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose *them* and bring *them* to me:

3 And if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will let them go.

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[1] Mark 10. 41.—[2] Luke 22. 25.—[3] Phil. 2. 7.—[4] Mark 10. 46. Luke 18. 35.

[5] Mark 11. 1. Luke 19. 29.

4 Now all this was done that it might be fulfilled which was spoken by the prophet, saying:

5 [1] *Tell ye the daughter of Sion: Behold thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke.*

6 And the disciples going, did as Jesus commanded them.

7 And they brought the ass and the colt, and laid their garments upon them, and made him sit thereon.

8 And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way:

9 And the multitudes that went before and that followed, cried, saying: **Hosanna to the son of David: [2] Blessed is he that cometh in the name of the Lord: Hosanna in the highest.**

10 And when he was come into Jerusalem, the whole city was moved, saying: Who is this?

11 And the people said: This is Jesus the prophet, from Nazareth of Galilee.

12 [3] And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves:

13 And he saith to them: It is written, [4] **My house shall be called the house of prayer:** *but you have made it a den of thieves.*

14 And there came to him the blind, and the lame in the temple; and **he healed them.**

15 And the chief priests and scribes **seeing the wonderful things that he did,** and the children crying in the temple, and saying, **Hosanna to the son of David;** were moved with indignation.

16 And saith to him: **Hearest thou what these say? And Jesus said to them: Yea, have you never read: [5] Out of the mouth of infants and of sucklings thou hast perfected praise.**

17 And leaving them, he went out of the city into Bethania, and remained there.

18 And in the morning returning into the city he was hungry.

19 [6] And seeing a certain fig-tree by the wayside, he came to it, and found nothing on it but leaves only, and he said to it: May no fruit grow on thee henceforward for ever. And immediately the fig-tree **withered away.**

20 [7] And the disciples seeing it, wondered, saying: How is it presently withered away?

21 And Jesus answering said to them: **Amen I say to you, if you shall have faith,** and stagger not, not only this of the fig-tree shall you do, but also if you

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[1] Isaias 62. 11. Zach. 9. 9. John 12. 15.—[2] Ps. 117. 26. Mark 11. 10. Luke 19. 38.—[3] Mark 11. 15. Luke 19. 45. John 2. 14.

[4] Isaias 56. 7. Jer. 7. 11. Luke 19. 46.—[5] Ps. 8. 3.—[6] Mark 11. 13.—[7] Mark 11. 20.

shall say to this mountain, Take up and cast thyself into the sea, it shall be done.

22 [1] And all things whatsoever you shall ask in prayer believing, you shall receive.

23 And when he was come into the temple, there came to him as he was teaching, the chief priests and ancients of the people, saying: [2] **By what authority dost thou these things? and who hath given thee this authority?**

24 Jesus answering said to them: I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things.

25 The baptism of John whence was it? from heaven, or from men? But they thought within themselves, saying:

26 If we shall say from heaven, he will say to us: Why then did you not believe him? But if we shall say from men, we are afraid of the multitude: [3] for all held John as a prophet.

27 And answering Jesus they said: We know not. He also said to them: Neither do I tell you by what authority I do these things.

28 But what think you? A certain man had two sons, and coming to the first, he said: Son, go work to-day in my vineyard.

29 And he answering, said: I will not. But afterwards, being moved with repentance, he went.

30 And coming to the other, he said in like manner. And he answering, said: I go, Sir, and he went not.

31 Which of the two did the father's will? They say to him: The first. Jesus said to them: **Amen I say to you, *that the publicans and the harlots shall go into the kingdom of God before you.***

32 For John came to you in the way of justice and you did not believe him. But the publicans and the harlots believed him: but you seeing it, did not even afterwards repent, that you might believe him.

33 Hear ye another parable: [4] There was a man a householder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen: and went into a strange country.

34 And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof.

35 And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another.

36 Again he sent other servants more than the former: and they did to them in like manner.

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[1] Supra, 7. 7. Mark 11. 24. John 14. 13. 16. 23.—[2] Mark 11. 28. Luke 20. 2. —[3] Supra, 14. 5.

[4] Isaias 5. 1. Jer. 2. 21. Mark 11. 32. Luke 20. 9.

[**This Type** indicates a reference to the Divinity of Christ.]

37 And last of all **he sent to them his son,** saying: They will reverence my son.

38 But the husbandmen seeing the son, said among themselves: [1] This is the heir, come, let us kill him, and we shall have his inheritance.

39 And taking him they cast him forth out of the vineyard, **and killed him.**

40 When therefore the Lord of the vineyard shall come, what will he do to those husbandmen?

41 They say to him: He will bring those evil men to an evil end: and will let out *his vineyard to other husbandmen,* that shall render him the fruit in due season.

42 JESUS saith to them: Have you never read in the Scriptures: [2] **The stone which the builders rejected, the same is become the head of the corner?** *By the Lord this has been done, and it is wonderful in our eyes.*

43 Therefore I say to you, that the *kingdom of God* shall be taken from you, and shall be given to a nation yielding the fruits thereof.

44 And **whosoever shall fall on this stone,** shall be broken: but on whomsoever it shall fall, it shall grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them.

46 And seeking to lay hands on him, they feared the multitudes: because they held him as a prophet.

CHAPTER XXII.

The parable of the marriage feast: Christ orders tribute to be paid to Cesar: he confutes the Sadducess: shews which is the first commandment in the law and puzzles the Pharisees.

AND [3] JESUS answering, spoke again in parables to them, saying:

2 [4] The *kingdom of heaven* is likened to a king, who made a marriage for his son.

3 And he sent his servants, to call them that were invited to the marriage: and they would not come.

4 Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage.

5 But they neglected, and went their ways, one to his farm, and another to his merchandise.

6 And the rest laid hands on his servants, and having treated them contumeliously put them to death.

7 But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city.

8 Then he saith to his servants: The marriage indeed is

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[1] Infra, 26. 3. and 27. 2. John 11. 53.—[2] Ps. 117. 22. Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 7.

[3] A.D. 33.—[4] Luke 14. 16. Apoc. 19. 9.

[*This Type* indicates a reference to the Church.]

ready: but they that were invited, were not worthy.

9 *Go ye therefore into the high-ways: and as many as you shall find, call to the marriage.*

10 And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests.

11 And the king went in to see the guests: and he saw there a man who had not on a wedding garment.

12 And he saith to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent.

13 Then the king said to the waiters: [1] Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

15 [2] Then the Pharisees going, consulted among themselves how to ensnare him in *his* speech.

16 And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men.

17 Tell us therefore what dost thou think, is it lawful to give tribute to Cesar, or not?

18 But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites?

19 Shew me the coin of the tribute. And they offered him a penny.

20 And Jesus saith to them: Whose image and inscription is this?

21 They say to him, Cesar's. Then he saith to them: [3] Render therefore to Cesar the things that are Cesar's: and to God, the things that are God's.

22 And hearing *this*, they wondered, and leaving him went their ways.

23 That day there came to him the Sadducees, who say [4] there is no resurrection: and asked him,

24 Saying: Master, Moses said, [5] *If a man die having no son, his brother shall marry his wife, and raise up issue to his brother.*

25 Now there were with us seven brethren: and the first having married a wife, died; and not having issue, left his wife to his brother.

26 In like manner the second, and the third, and so on to the seventh.

27 And last of all the woman died also.

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[1] Supra, 8. 12. and 13. 4. Infra, 25. 30.—[2] Mark 12. 13. Luke 20. 20.

CHAP. XXII. Ver. 16. *The Herodians.* That is, some that belonged to Herod, and that joined with him in standing up for the necessity of paying tribute to Cesar, that is, to the Roman emperor. Some are of opinion that there was a sect among the Jews called Herodians, from their maintaining that Herod was the Messias.

[3] Rom. 13. 7.—[4] Acts 23. 6.—[5] Deut. 25. 5. Mark 12. 19. Luke 20. 28.

28 At the resurrection therefore whose wife of the seven shall she be? for they all had her.

29 And Jesus answering, said to them: You err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they shall neither marry nor be married: but shall be as the Angels of God in heaven.

31 And concerning the resurrection of the dead, have you not read that which was spoken by God saying to you:

32 [1] *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not the God of the dead, but of the living.

33 And the multitudes hearing it, were in admiration at his doctrine.

34 But the Pharisees hearing that he had silenced the Sadducees, came together:

35 [2] And one of them a doctor of the law asked him, tempting him:

36 Master, which is the great commandment in the law?

37 Jesus said to him: [3] *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.*

38 This is the greatest and the first commandment.

39 And the second is like to this: [4] *Thou shalt love thy neighbor as thyself.*

40 On these two commandments dependeth the whole law and the prophets.

41 And the Pharisees being gathered together, Jesus asked them,

42 [5] Saying: **What think you of Christ? whose son is he?** They say to him: David's.

43 He saith to them: [6] **How then doth David in spirit call him Lord, saying:**

44 [7] *The Lord said to my Lord, sit on my right hand, until I make thy enemies thy footstool?*

45 **If David then call him Lord, how is he his son?**

46 And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

CHAPTER XXIII.

Christ admonishes the people to follow the good doctrine, not the bad example of the scribes and Pharisees: he warns his disciples not to imitate their ambition: and denounces divers woes against them for their hypocrisy and blindness.

THEN Jesus spoke to the multitudes and to his disciples,

2 Saying: [8] The scribes and the Pharisees have sitten on the chair of Moses.

3 All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not: for they say, and do not.

4 [9] For they bind heavy and

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[1] Exod. 3. 6.—[2] Mark 12. 28. Luke 10. 25.—[3] Deut. 6. 5.—[4] Lev. 19. 18. Mark 12. 31.

[5] Mark 12. 35. Luke 20. 41.—[6] Luke 20. 42.—[7] Ps. 109. 1.—[8] 2 Esdras 8. 4.—[9] Luke 11. 46. Acts 15. 10.

[*This Type* indicates a reference to the Church.]

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insupportable burdens: and lay them on men's shoulders: but with a finger of their own they will not move them.

5 And all their works they do for to be seen of men. [1] For they make their phylacteries broad and enlarge their fringes.

6 [2] And they love the first places at feasts, and the first chairs in the synagogues,

7 And salutations in the market-place, and to be called by men, Rabbi.

8 [3] But be not you called Rabbi. For one is your master, and all you are brethren.

9 [4] And call none your father upon earth: For one is your father, who is in heaven.

10 Neither be ye called masters: for one is your master, Christ.

11 He that is the greatest among you shall be your servant.

12 [5] And whosoever shall exalt himself, shall be humbled: and he that shall humble himself shall be exalted.

13 But wo to you scribes and Pharisees, hypocrites: because you shut the ***kingdom of heaven*** against men, for you yourselves do not enter in; and those that are going in, you suffer not to enter.

14 Wo to you scribes and Pharisees, hypocrites: [6] because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment.

15 Wo to you scribes and Pharisees, hypocrites: because you go round about the sea and the land to make one proselyte: and when he is made, you make him the child of hell twofold more than yourselves.

16 Wo to you blind guides, that say, whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple, is a debtor.

17 Ye foolish and blind: for whether is greater, the gold, or the temple, that sanctifieth the gold?

18 And whosoever shall swear by the alltar, it is nothing: but whosoever shall swear by the gift that is upon it, is a debtor.

19 Ye blind: for whether is greater, the gift, or the altar, that sanctifieth the gift?

20 He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it:

21 And whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it:

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[1] Num. 15. 38. Deut. 6. 8. and 22. 12.—[2] Mark 12. 39. Luke 11. 43. and 20. 46.—[3] Jas. 3. 1.—[4] Mal. 1. 6.—[5] Luke 14. 11. and 18. 14.

CHAP. XXIII. Ver. 5. *Phylacteries,* i.e., Parchments on which they wrote the ten commandments, and carried them on their foreheads before their eyes; which the Pharisees affected to wear broader than other men; so to seem more zealous for the law.

Ver. 9. 10. *Call none your father—Neither be ye called masters,* &c. The meaning is, that our Father in heaven is incomparably more to be regarded, than any father upon earth: and no master to be followed, who would lead us away from Christ. But this does not hinder but that we are by the law of God to have a due respect both for our parents and spiritual fathers (1 *Cor.* iv. 15), and for our masters and teachers.

[6] Mark 12. 40. Luke 20. 47.

22 And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 [1] Wo to you scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin, and have left the weightier things of the law,[2] judgment, and mercy, and faith. These things you ought to have done, and not leave those undone.

24 Blind guides, who strain out a gnat and swallow a camel.

25 Wo to you scribes and Pharisees, hypocrites: because you make clean the outside of the cup and of the dish: but within you are full of rapine and uncleanness.

26 Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean.

27 Wo to you scribes and Pharisees, hypocrites: because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness.

28 So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity.

29 Wo to you scribes and Pharisees, hypocrites, that build the sepulchres of the prophets, and adorn the monuments of the just,

30 And say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets.

32 Fill ye up then the measure of your fathers.

33 [3] You serpents, generation of vipers, how will you flee from the judgment of hell?

34 Therefore behold I send to you prophets, and wise men, and scribes: and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city:

35 That upon you may come all the just blood that hath been shed upon the earth, [4] from the blood of Abel the just, even unto the blood of [5] Zacharias the son of Barachias whom you killed between the temple and the altar.

36 Amen I say to you, all

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[1] Luke 11. 42.—[2] Mich. 6. 8. Zach. 7. 9.

[3] Supra, 3. 7.—[4] Gen. 4. 8. Heb. 11. 4.—[5] 2 Par. 24. 22.

Ver. 29. *Build the sepulchres*, &c. This is not blamed, as if it were in itself evil to build or adorn the monuments of the prophets: but the hypocrisy of the Pharisees is here taxed; who, whilst they pretended to honour the memory of the prophets, were persecuting even unto death the Lord of the prophets.

Ver. 35. *That upon you may come*, &c. Not that they should suffer more than their own sins justly deserved; but that the justice of God should now fall upon them with such a final vengeance, once for all, as might comprise all the different kinds of judgments and punishments, that had at any time before been inflicted for the shedding of just blood.

[*This Type* indicates a reference to the Church.]

these things shall come upon this generation.

37 [1] Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldest not?

38 Behold, your house shall be left to you, desolate.

39 For I say to you, you shall not see me henceforth till you say: **Blessed is he that cometh in the name of the Lord.**

CHAPTER XXIV.

Christ foretells the destruction of the temple: with the signs that shall come before it, and before the last judgment. We must always watch.

AND [2] Jesus being come out of the temple, went away. And his disciples came to shew him the buildings of the temple.

2 And he answering, said to them: Do you see all these things? **Amen I say to you, [3] there shall not be left here a stone upon a stone that shall not be destroyed.**

3 And when he was sitting on mount Olivet, the disciples came to him privately, saying: Tell us when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?

4 And Jesus answering, said to them: [4] Take heed that no man seduce you:

5 For many will come in my name saying, I am Christ: and they will seduce many.

6 And you shall hear of wars, and rumors of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences, and famines, and earthquakes in places:

8 Now all these are the beginnings of sorrows.

9 [5] Then shall they deliver you up to be afflicted, and shall put you to death: and ***you shall be hated by all nations for my name's sake.***

10 And then shall many be scandalized: and shall betray one another: and shall hate one another.

11 And many false prophets shall rise, and shall seduce many.

12 And because iniquity hath abounded, the charity of many shall grow cold.

13 But he that shall persevere to the end, he shall be saved.

14 ***And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come.***

15 [6] When therefore you shall

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[1] Luke 13. 34.—[2] Mark 13. 1.—[3] Luke 19. 44.

[4] Ephes. 5. 6. Col. 2. 18.—[5] Supra. 10. 17. Luke 21. 12. John 15. 20. and 16. 2.—[6] Mark 13. 14. Luke 21. 20.

[**This Type** indicates a reference to the Divinity of Christ.]

see *the abomination of desolation,* which was spoken of by [1] Daniel the prophet, standing in the holy place: he that readeth, let him understand.

16 Then they that are in Judea, let them flee to the mountains.

17 And he that is on the house-top, let him not come down to take any thing out of his house:

18 And he that is in the field, let him not go back to take his coat.

19 And wo to them that are with child, and that give suck in those days.

20 But pray that your flight be not in the winter, or on the [2] sabbath.

21 For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.

22 And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened.

23 [3] Then, if any man shall say to you: Lo here is Christ, or there: do not believe him.

24 **For there shall rise false Christs and false prophets,** and shall shew great signs and wonders, insomuch as to deceive (if possible) even ***the elect.***

25 Behold I have told it to you, beforehand.

26 If therefore they shall say to you: Behold he is in the desert; go ye not out: Behold *he is* in the closets, believe it not.

27 For as lightning cometh out of the east, and appeareth even unto the west: **so shall also the coming of the son of man be.**

28 [4] Wheresoever the body shall be, there shall the eagles also be gathered together.

29 [5] And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved:

30 And then shall appear the sign of the son of man in heaven: and then shall all tribes of the earth mourn: [6] and they shall see the **son of man coming in the clouds of heaven with** much power and majesty.

31 [7] And **he shall send his Angels** with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the far-

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[1] Dan. 9. 27.—[2] Acts 1. 12.—[3] Mark 13. 21. Luke 17. 23.

[4] Luke 17. 37.—[5] Isaias 13. 10. Ezec. 32. 7. Joel 2. 10. and 3. 15. Mark 13. 24. Luke 21. 25.—[6] Apoc. 1. 7.—[7] 1 Cor. 15. 52. 1 Thess. 4. 11.

CHAP. XXIV. Ver. 28. *Wheresoever,* &c. The coming of Christ shall be sudden, and manifest to all the world, like lightning: and wheresoever he shall come, thither shall all mankind be gathered to him, as eagles are gathered about a dead body.

Ver. 29. *The stars.* Or flaming meteors resembling stars.

Ver. 30. *The sign,* &c. The cross of Christ.

[*This Type* indicates a reference to the Church.]

thest parts of the heavens to the utmost bounds of them.

32 And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh.

33 So you also, when you shall see all these things, know ye that it is nigh *even* at the doors.

34 Amen I say to you, that this generation shall not pass, till all these things be done.

35 [1] **Heaven and earth shall pass, *but my words shall not pass.***

36 But of that day and hour no one knoweth, no not the Angels of heaven, but the Father alone.

37 [2] And as in the days of Noe, so **shall also the coming of the son of man be.**

38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark.

39 And they knew not till the flood came, and took them all away: so **also shall the coming of the son of man be.**

40 Then two shall be in the field: one shall be taken, and one shall be left.

41 Two women shall be grinding at the mill: one shall be taken, and one shall be left.

42 Watch ye therefore, because ye know not what hour **your Lord will come.**

43 But this know ye, [3] that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open.

44 Wherefore be you also ready, because at what hour you know not **the son of man will come.**

45 Who thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season?

46 [4] Blessed is that servant, whom when **his lord shall come,** he shall find so doing.

47 **Amen I say to you,** he shall place him over all his goods.

48 But if that evil servant should say in his heart: My lord is long a coming:

49 And shall begin to strike his fellow-servants, and shall eat, and drink with drunkards:

50 The lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not:

51 And shall separate him, and appoint his portion with the hypocrites. [5] There shall be weeping and gnashing of teeth.

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[1] Mark 13. 31.—[2] Gen. 7. 7. Luke 17. 26.

Ver. 35. *Shall pass.* Because they shall be changed at the end of the world into a new heaven and new earth.

[3] Mark 13. 33. Luke 12. 39.—[4] Apoc. 16. 15.—[5] Supra, 13. 42. Infra, 25. 30.

CHAPTER XXV.

The parable of the ten virgins, and of the talents: the description of the last judgment.

THEN shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride.

2 And five of them were foolish, and five wise.

3 But the five foolish, having taken their lamps, did not take oil with them:

4 But the wise took oil in their vessels with the lamps.

5 And the bridegroom tarrying, they all slumbered and slept.

6 And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him.

7 Then all those virgins arose and trimmed their lamps.

8 And the foolish said to the wise: Give us of your oil, for our lamps are gone out.

9 The wise answered, saying: Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves.

10 Now whilst they went to buy, the bridegroom came: and they that were ready, went in with him to the marriage, and the door was shut.

11 But at last come also the other virgins, saying: Lord, Lord, open to us.

12 But he answering, said: Amen I say to you, I know you not.

13 [1] Watch ye therefore, because you know not the day nor the hour.

14 [2] For even as a man going into a far country, called his servants, and delivered to them his goods.

15 And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey.

16 And he that had received the five talents, went his way, and traded with the same, and gained other five.

17 And in like manner he that had received the two gained other two.

18 But he that had received the one, going his way digged into the earth and hid his lord's money.

19 But after a long time the lord of those servants came, and reckoned with them.

20 And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above.

21 His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

22 And he also that had received the two talents came and said: Lord, thou deliveredst

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[1] Mark 13. 33.—[2] Luke 19. 12.

[*This Type* indicates a reference to the Church.]

two talents to me: behold I have gained other two.

23 His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things, enter thou into the joy of thy lord.

24 But he that had received the one talent, came and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed.

25 And being afraid I went and hid thy talent in the earth: behold here thou hast that which is thine.

26 And his lord answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed:

27 Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury.

28 Take ye away therefore the talent from him, and give it him that hath ten talents.

29 [1] For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away.

30 And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

31 And when **the son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty:**

32 **And all nations shall be gathered together before him,** and he shall separate them one from another, as the shepherd separateth the sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on his left.

34 Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world.

35 [2] For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in:

36 Naked, and you covered me: [3] sick, and you visited me: I was in prison, and you came to me.

37 Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee drink?

38 And when did we see thee a stranger, and took thee in? or naked, and covered thee?

39 Or when did we see thee sick or in prison, and came to thee?

40 And the king answering, shall say to them: *Amen I say*

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[1] Supra, 13. 12. Mark 4. 25. Luke 8. 18. and 19. 26.

[2] Isaias 58. 7. Ezec. 18. 7. and 16.—[3] Eccli. 7. 39.

[**This Type** indicates a reference to the Divinity of Christ.]

to you, as long as you did it to one of these my least brethren, you did it to me.

41 Then he shall say to them also that shall be on his left hand: [1] Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels.

42 For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink.

43 I was a stranger, and you took me not in: naked, and you covered me not: sick and in prison, and you did not visit me.

44 Then they also shall answer him, saying: Lord, when did we see thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

45 Then he shall answer them, saying: *Amen I say to you, as long as you did it not to one of these least, neither did you do it to me.*

46 [2] And these shall go into everlasting punishment: but the just, into life everlasting.

CHAPTER XXVI.

The Jews conspire against Christ. He is anointed by Mary. The treason of Judas. The last supper. The prayer in the garden. The apprehension of our Lord: his treatment in the house of Caiphas.

AND [3] it came to pass, when JESUS had ended all these words, he said to his disciples:

2 [4] You know that after two days shall be the pasch, and **the son of man shall be delivered up to be crucified:**

3 Then were gathered together the chief priests and ancients of the people into the court of the high-priest, who was called Caiphas.

4 And they consulted together that by subtilty they might apprehend JESUS, and put him to death.

5 But they said: Not on the festival day, lest perhaps there should be a tumult among the people.

6 And when JESUS was in Bethania, in the house of Simon the leper,

7 There came to him a woman having an alabaster-box of precious ointment, [5] and poured it on his head as he was at table.

8 And the disciples seeing it, had indignation, saying: To what purpose is this waste?

9 For this might have been sold for much, and given to the poor.

10 And JESUS knowing *it*, said to them: Why do you trouble this woman? for she hath wrought a good work upon me.

11 For the poor you have always with you: but me you have not always.

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[1] Ps. 6. 9. Supra 7. 23. Luke 13.27. —[2] Dan. 12. 2. John 5. 29.—[3] A.D. 33. —[4] Mark 14. 1. Luke 22. 1.

[5] Mark 14. 8. John 11. 2. and 12. 3.

CHAP. XXVI. Ver. 11. *Me you have not always. Viz.*, in a visible manner, as when conversant here on earth: and as we have the poor, whom we may daily assist and relieve.

[*This Type* indicates a reference to the Church.]

12 For she in pouring this ointment upon my body, hath done it for my burial.

13 ***Amen I say to you, wheresoever this gospel shall be preached in the whole world,*** that also which she hath done, shall be told for a memory of her.

14 [1] Then went one of the twelve, who was called Judas Iscariot, to the chief priests.

15 And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver.

16 And from thenceforth he sought opportunity to betray him.

17 [2] And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch?

18 But Jesus said: Go ye into the city to a certain man, and say to him: **The master saith, My time is near at hand,** with thee I make the pasch with my disciples.

19 And the disciples did as Jesus appointed to them, and they prepared the pasch.

20 [3] But when it was evening, he sat down with his twelve disciples.

21 And whilst they were eating, he said: **Amen I say to you, [4] that one of you is about to betray me.**

22 And they being very much troubled, began every one to say: **Is it I, Lord?**

23 But he answering said: **He that dippeth his hand with me in the dish, he shall betray me.**

24 The **son of man** indeed goeth, [5] as it is written of him: but wo to that man, by whom the **son of man** shall be betrayed: It were better for him, if that man had not been born.

25 And Judas that betrayed him, answering said: Is it I, Rabbi? He saith to him: Thou hast said *it*.

26 [6] And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat: **This is my body.**

27 And taking the chalice he gave thanks: and gave to them, saying: Drink ye all of this.

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[1] Mark 14. 10. Luke 22. 3.—[2] Mark 14. 12. Luke 22. 7.—[3] Mark 14. 17. Luke 22. 14.

Ver. 17. *Azymes.* Feast of the unleavened bread.—*Pasch.* The Paschal lamb.

[4] John 13. 21.—[5] Ps. 40. 10.—[6] 1 Cor. 11.24.

Ver. 26. *This is my body.* He does not say, *this is the figure of my body,* but *this is my body* (2 Council of *Nice. Act* vi.) Neither does he say *in this,* or *with this is my body;* but absolutely *this is my body* : which plainly implies transubstantiation.

Ver. 27. *Drink ye all of this.* This was spoken to the twelve apostles; who were the *All* then present; and *they all drank of it,* says St *Mark,* xiv, 23. But it no ways follows from these words spoken to the apostles, that all the faithful are here commanded to drink of the chalice; any more than that all the faithful are commanded to consecrate, offer, and administer this sacrament; because Christ upon this same occasion, and at the same time, bid the apostles do so; in these words, St *Luke* xxii, 19. *Do this in commemoration of me.*

[**This Type** indicates a reference to the Divinity of Christ.]

28 **For this is my blood of the new testament, which shall be shed for many unto remission of sins.**

29 And **I say to you,** I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in **the kingdom of my Father.**

30 And a hymn being said, they went out unto mount Olivet.

31 Then Jesus saith to them: [1] **All you shall be scandalized in me this night.** For it is written: [2] *I will strike the shepherd, and the sheep of the flock shall be dispersed.*

32 [3] **But after I shall be risen again, I will go before you into Galilee.**

33 And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized.

34 Jesus said to him, [4]**Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice.**

35 Peter saith to him: [5] Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples.

36 Then Jesus came with them into a country place which is called Gethsemani: and he said to his disciples: Sit you here, till I go yonder and pray.

37 And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad.

38 Then he saith to them: My soul is sorrowful even unto death: stay you here, and watch with me.

39 And going a little further, he fell upon his face, praying, and saying: **My Father,** if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou *wilt.*

40 And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What? Could you not watch one hour with me?

41 Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

42 Again the second time, he went and prayed, saying: **My Father,** if this chalice may not pass away, but I must drink it, thy will be done.

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[1] Mark 14. 27. John 16. 32.—[2] Zach. 13. 7.—[3] Mark 14. 28. and 16. 7.—[4] Mark 14. 30. John 13. 38.

[5] Mark 14. 31. Luke 22. 33.

Ver. 28. *Blood of the new testament.* As the old testament was dedicated with the blood of victims, by *Moses,* in these words: *this is the blood of the testament,* &c., *Hebrews* ix, 20. So here is the dedication and institution of the new testament, in the blood of Christ, here mystically shed, by these words: *this is the blood of the new testament,* &c.

Ver. 29. *Fruit of the vine.* These words, by the account of St *Luke,* xxii, 18, were not spoken of the sacramental cup, but of the wine that was drunk with the paschal lamb. Though the sacramental cup might also be called the *fruit of the vine,* because it was consecrated from wine, and retains the likeness, and all the accidents, or qualities of wine.

Ver. 31. *Scandalized in me,* &c. Forasmuch as my being apprehended shall make you all run away and forsake me.

43 And he cometh again, and findeth them sleeping: for their eyes were heavy.

44 And leaving them he went again: and he prayed the third time, saying the self-same word.

45 Then he cometh to his disciples, and saith to them: Sleep ye now and take your rest: behold the hour is at hand, and **the son of man shall be betrayed into the hands of sinners.**

46 Rise, let us go: behold he is at hand that will betray me.

47 [1] As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people.

48 And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast.

49 And forthwith coming to JESUS, he said: Hail, Rabbi. And he kissed him.

50 And JESUS said to him: Friend, whereto art thou come? Then they came up, and laid hands on JESUS, and held him.

51 And behold one of them that were with JESUS, stretching forth his hand, drew out his sword; and striking the servant of the high-priest, cut off his ear.

52 Then JESUS saith to him: Put up again thy sword into its place: [2] for all that take the sword shall perish with the sword.

53 **Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of Angels?**

54 [3] How then shall the scriptures be fulfilled, that so it must be done.

55 In that same hour JESUS said to the multitudes: You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me.

56 Now all this was done, that the [4] scripture of the prophets might be fulfilled. Then the disciples [5] all leaving him, fled.

57 But they holding JESUS [6] led him to Caiphas the high-priest, where the scribes and the ancients were assembled.

58 And Peter followed him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end.

59 And the chief priests and the whole council sought false witness against JESUS, that they might put him to death:

60 And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses;

61 And they said: [7] This man said, I am able to destroy the

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[1] Mark 14. 43. Luke 22. 47. John 18. 3.

[2] Gen. 9. 6. Apoc. 13. 10.—[3] Isaias 53. 10.—[4] Lam. 4. 20.—[5] Mark 14. 50—Luke 22. 54. John 18. 24.—[7] John 2. 19.

[**This Type** indicates a reference to the Divinity of Christ.]

temple of God, and after three days to rebuild it.

62 And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee?

63 But Jesus held his peace. And the high-priest said to him: **I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God.**

64 **Jesus saith to him: Thou hast said it. Nevertheless I say to you, [1]hereafter you shall see the son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.**

65 Then the high-priest rent his garments, saying: **He hath blasphemed,** what further need have we of witnesses? Behold now **you have heard the blasphemy:**

66 What think you? But they answering said: He is guilty of death.

67 [2]Then did they spit in his face, and buffeted him, and others struck his face with the palms of their hands,

68 Saying: Prophesy unto us, O Christ, who is he that struck thee?

69 [3] But Peter sat without in the court: and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean.

70 But he denied before them all, saying: I know not what thou sayest.

71 And as he went out of the gate, another maid saw him, and she said to them that were there: This man also was with Jesus of Nazareth.

72 And again he denied with an oath: That I know not the man.

73 And after a little while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee.

74 Then he began to curse and to swear that he knew not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth he wept bitterly.

CHAPTER XXVII.

The continuation of the history of the passion of Christ. His death and burial.

AND when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death.

2 [4] And they brought him bound, and delivered him to Pontius Pilate the governor.

3 Then Judas, who betrayed him, seeing that he was condemned; repenting himself, brought back the thirty pieces of silver to the chief priests and ancients,

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[1] Supra, 16. 27. Rom. 14. 10. 1 Thess. 4. 15.—[2] Isaias 50. 6. Mark 14. 63.—[3] Luke 22. 55. John 18. 17.

Mark 15. 1. Luke 23. 1. John 18. 28.

4 Saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it.

5 And casting down the pieces of silver in the temple, he departed: [1] and went and hanged himself with an halter.

6 But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood.

7 And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers.

8 [2] For this cause that field was called haceldama, that is, the field of blood, even to this day.

9 Then was fulfilled that which was spoken by Jeremias the prophet, saying: [3] **And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel.**

10 *And they gave them unto the potter's field, as the Lord appointed to me.*

11 And Jesus stood before the governor, [4] and the governor asked him, saying: **Art thou the king of the Jews? Jesus saith to him: Thou sayest it.**

12 And when he was accused by the chief priests and ancients, he answered nothing.

13 Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee?

14 And he answered him to never a word: so that the governor wondered exceedingly.

15 Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would.

16 And he had then a notorious prisoner, that was called Barabbas.

17 They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ?

18 For he knew that for envy they had delivered him.

19 And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

20 [5] But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away.

21 And the governor answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas.

22 Pilate saith to them: What shall I do then with Jesus

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[1] Acts 1. 18.—[2] Acts 1. 19.—[3] Zach. 11. 12.—[4] Mark 15. 2. Luke 23. 3. John 18. 33.

CHAP. XXVII. Ver. 6. *Corbona,* A place in the temple where the people put in their gifts or offerings.

[5] Mark 15. 11. Luke 23. 18. John 18. 40. Acts 3. 14.

[**This Type** indicates a reference to the Divinity of Christ.]

that is called Christ? They say all: Let him be crucified.

23 The governor said to them: Why what evil hath he done? But they cried out the more, saying: Let him be crucified.

24 And Pilate seeing that he prevailed nothing, but that rather a tumult was made; taking water washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it.

25 And the whole people answering, said: His blood be upon us, and upon our children.

26 Then he released to them Barabbas, and having scourged JESUS delivered him unto them to be crucified.

27 Then the soldiers of the governor taking JESUS into the hall, [1] gathered together unto him the whole band:

28 And stripping him, they put a scarlet cloak about him.

29 [2] And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews.

30 And spitting upon him, they took the reed, and struck his head.

31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

32 [3] And going out they found a man of Cyrene, named Simon: him they forced to take up his cross.

33 [4] And they came to the place that is called Golgotha, which is the place of Calvary.

34 And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink.

35 [5] And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: [6] **They divided my garments among them; and upon my vesture they cast lots.**

36 And they sat and watched him.

37 And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS.

38 Then were crucified with him two thieves: one on the right hand, and one on the left.

39 And they that passed by, blasphemed him, wagging their heads,

40 And saying: [7] Vah, thou that destroyest the temple of God and in three days dost rebuild it; save thy own self: if thou be the Son of God, come down from the cross.

41 In like manner also the chief priests with the scribes and ancients mocking, said:

42 He saved others: himself he cannot save: [8] if he be the

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[1] Mark 15. 16. Ps. 21. 17.—[2] John 19. 2.—[3] Mark 15. 21. Luke 23. 26.

[4] Mark 15. 22. Luke 23. 33. John 19. 17.—[5] Mark 15. 24. Luke 23. 34. John 19. 23.—[6] Ps. 21. 19.—[7] John 2. 19. —[8] Wis. 2. 18.

[*This Type* indicates a reference to the Church.]

king of Israel, let him now come down from the cross, and we will believe him.

43 [1] He trusted in God; let him now deliver *him* if he will have him: **for he said: I am the Son of God.**

44 And the self-same thing the thieves also, that were crucified with him, reproached him with.

45 Now from the sixth hour there was darkness over the whole earth, until the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying: [2] Eli, Eli, lamma sabacthani? that is, My God, my God, why hast thou forsaken me?

47 And some that stood there and heard, said: This man calleth Elias.

48 And immediately one of them running, took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink.

49 And the others said: Let be, let us see whether Elias will come to deliver him.

50 **And Jesus again crying with a loud voice, yielded up the ghost.**

51 [3] And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent.

52 And the graves were opened: and many bodies of the saints that had slept arose,

53 **And coming out of the tombs after his resurrection, came into the holy city, and appeared to many.**

54 Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: **Indeed this was the Son of God.**

55 And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him:

56 Among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57 [4] And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus.

58 He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered.

59 And Joseph taking the body, wrapt it up in a clean linen cloth.

60 And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way.

61 And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre.

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[1] Ps. 21. 9.—[2] Ps. 21. 2.—[3] 2 Par. 3. 14.

[4] Mark 15. 42. Luke 23. 50. John 21. 38.

[**This Type** indicates a reference to the Divinity of Christ.]

62 And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate,

63 Saying: Sir, we have **remembered, that that seducer said, while he was yet alive: After three days I will rise again.**

64 Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come, and steal him away, and say to the people; **he is risen from the dead:** and the last error shall be worse than the first.

65 Pilate said to them: You have a guard: go, guard it as you know.

66 **And they departing, made the sepulchre sure, sealing the stone, and setting guards.**

CHAPTER XXVIII.

The resurrection of Christ. His commission to his disciples.

AND [1] in the end of the Sabbath when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre.

2 And behold there was a great earthquake. For an angel of the Lord descended from heaven: and coming, rolled back the stone, and sat upon it:

3 And his countenance was as lightning, and his raiment as snow.

4 And for fear of him, the guards were struck with terror, and became as dead men.

5 And the angel answering, said to the women: Fear not you: **For I know that you seek Jesus who was crucified.**

6 **He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid.**

7 And going quickly, tell ye his disciples **that he is risen:** and behold he will go before you into Galilee: there you shall see him. Lo, I have foretold it to you.

8 And they went out quickly from the sepulchre with fear and great joy, running to tell his disciples.

9 And behold **Jesus met** them, saying; **All hail. But they came up, and took hold of his feet, and adored him.**

10 Then JESUS said to them: **Fear not. Go, tell my brethren that they go into Galilee, there they shall see me.**

11 Who when they were departed, behold some of the **guards came into the city, and told the chief priests all things that had been done.**

12 And they being assembled together with the ancients, taking counsel, **gave a great sum of money to the soldiers,**

13 **Saying: Say you, His disciples came by night, and**

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[1] Mark 16. 1. John 20. 11.

Ver. 62. *The day of preparation.* The eve of the Sabbath; so called, because on that day they *prepared* all things necessary; not being allowed so much as to dress their meat on the Sabbath-day.

[*This Type* indicates a reference to the Church.]

stole him away when we were asleep.

14 And if the governor shall hear of this, we will persuade him, and secure you.

15 So they taking the money, did as they were taught: and this word was spread abroad among the Jews even unto this day.

16 And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17 **And seeing him they adored:** but some doubted.

18 And Jesus coming spoke to them, saying: **All power is given to me in heaven and in earth.**

19 [1] ***Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.***

20 ***Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.***

CHAP. XXVIII. Ver. 18. &c. *All power,* &c. See here the warrant and commission of the apostles and their successors, the bishops and pastors of Christ's church. He received from his Father *all power in heaven and in earth;* and in virtue of *this power, he sends them* (even *as his Father sent him,* St *John* xx, 21) to *teach* and *disciple,* *μαθητεύειν,* not one, but *all nations;* and instruct them in *all truths:* and that he may assist them effectually in the execution of this commission, he promises to be with them (not for three or four hundred years only), but *all days, even to the consummation of the world.* How then could the Catholic Church ever go astray: having always with her pastors, as is here promised, Christ himself, who *is the way, the truth, and the life.* (St *John* xiv).

THE

HOLY GOSPEL OF JESUS CHRIST

ACCORDING TO ST MARK

St. Mark, the disciple and interpreter of St. Peter (saith St. Jerome), according to what he heard from Peter himself, wrote at Rome a brief Gospel at the request of the brethren, about ten years after our Lord's Ascension, which when Peter had heard, he approved of it, and with his authority published it to the Church to be read. Baronius and others say, that the original was written in Latin, but the more general opinion is, that the Evangelist wrote it in Greek.

CHAPTER I.

The preaching of John the Baptist. Christ is baptized by him. He calls his disciples, and works many miracles.

THE beginning of the Gospel of **Jesus Christ the Son of God.**

2 As it is written in Isaias the prophet: [1] *Behold I send my angel before thy face, who shall prepare the way before thee.*

3 [2] *A voice of one crying in*

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[1] Malac. 3. 1.—[2] Isaias 40. 3. Matt. 3. 3. Luke 3. 4. John 1. 23.

[**This Type** indicates a reference to the Divinity of Christ.]

the desert: Prepare ye the way of the Lord, make straight his paths.

4 [1] John was in the desert baptizing, and preaching the baptism of penance unto remission of sins.

5 [2] And there went out to him all the country of Judea and all they of Jerusalem, and were baptized by him in the river of Jordan, confessing their sins.

6 [3] And John was clothed with camel's hair, and a leathern girdle about his loins: [4] and he ate locusts and wild honey.

7 And he preached, saying: [5] **There cometh after me one mightier than I,** the latchet of whose shoes I am not worthy to stoop down and loose.

8 [6] I have baptized you with water; but he shall baptize you with the Holy Ghost.

9 And it came to pass, in those days JESUS came from Nazareth of Galilee; and was baptized by John in the Jordan.

10 And forthwith coming up out of the water, he saw the heavens opened, [7] and the Spirit as a dove descending, and remaining on him.

11 And there came a voice from heaven: **Thou art my beloved Son, in thee I am well pleased.**

12 [8] And immediately the Spirit drove him out into the desert.

13 And he was in the desert forty days, and forty nights: and was tempted by satan; and he was with beasts, and the angels ministered to him.

14 [9] And after that John was delivered up, JESUS came into Galilee, preaching the gospel of the ***kingdom of God.***

15 And saying: **The time is accomplished, *and the kingdom of God is at hand:*** repent, and believe the gospel.

16 [10] And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishermen).

17 And JESUS said to them: Come after me, and ***I will make you to become fishers of men.***

18 And immediately leaving their nets, they followed him.

19 And going on from thence a little farther, he saw James the son of Zebedee, and John his brother, who also were mending their nets in the ship:

20 And forthwith ***he called them.*** And leaving their father Zebedee in the ship with his hired men, they followed him.

21 [11] And they entered into Capharnaum, and forthwith upon the Sabbath-days going into the synagogue, he taught them.

22 [12] And they were aston-

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[1] A. D. 28.—[2] Matt. 3. 5.—[3] Matt. 3. 4. —[4] Lev. 12. 22.—[5] Matt. 3. 11. Luke 3. 16. John 1, 27.—[6] Acts 1. 5. and 2. 4. and 11. 16. and 19. 4.—[7] Luke 3. 22. John 1. 32.—[8] Matt. 4. 1. Luke 1. 1.

[9] Matt. 4. 12. Luke 4. 14. John 4. 43. —[10] Matt. 4. 18. Luke 5. 2. [11] Matt. 4. 13. Luke 4. 31.—[12] Matt. 7. 28. Luke 4. 32.

[***This Type*** indicates a reference to the Church.]

ished at his doctrine. **For he was teaching them as one having power,** and not as the scribes.

23 [1] And there was in their synagogue, a man with an unclean spirit; and he cried out,

24 Saying: What have we to do with thee, JESUS of Nazareth? art thou come to destroy us? **I know who thou art, the Holy One of God.**

25 And JESUS threatened him, saying: Speak no more and go out of the man.

26 And the unclean spirit tearing him, and crying out with a loud voice, went out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying: **What thing is this? what is this new doctrine? for with power he commandeth even the unclean spirits, and they obey him.**

28 And the fame of him was spread forthwith into all the country of Galilee.

29 [2] And immediately going out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30 And Simon's wife's mother lay in a fit of a fever; and forthwith they tell him of her.

31 And coming to her he lifted her up, taking her by the hand: **and immediately the fever left her,** and she ministered unto them.

32 And when it was evening after sunset, they brought to him all that were ill and that were possessed with devils.

33 And all the city was gathered together at the door.

34 **And he healed many** that were troubled with divers diseases; [3] and he cast out many devils, and **he suffered them not to speak, because they knew him.**

35 And rising very early, going out he went into a desert place: and there he prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said to him: All seek for thee.

38 And he saith to them: Let us go into the neighbouring towns and cities, that I may preach there also: for to this purpose am I come.

39 And he was preaching in their synagogues, and in all Galilee, and casting out devils.

40 [4] And there came a leper to him, beseeching him, and kneeling down, said to him: If thou wilt, thou canst make me clean.

41 And JESUS having compassion on him, stretched forth his hand; and touching him, saith to him: I will. Be thou made clean.

42 And when he had spoken, immediately the leprosy departed from him, **and he was made clean.**

43 And he strictly charged

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[1] Luke 4. 33.—[2] Matt. 8. 14.—Luke 4. 38.

[3] Luke 4. 41.—[4] Matt. 8. 2. Luke 5. 12.

[**This Type** indicates a reference to the Divinity of Christ.]

him, and forthwith sent him away.

44 And he saith to him: See thou tell no one, but go, shew thyself to the high-priest, and offer for thy cleansing [1] the things that Moses commanded, for a testimony to them.

45 But he being gone out, began to publish, and to blaze abroad the word; so that he could not openly go into the city, but was without in desert places, and they flocked to him from all sides.

CHAPTER II.

Christ heals the sick of the palsy: calls Matthew: and excuses his disciples.

AND [2] again he entered into Capharnaum after some days.

2 And it was heard that he was in the house, and many came together, so that there was no room, no not even at the door; and he spoke to them the word.

3 [3] And they came to him bringing one sick of the palsy, who was carried by four.

4 And when they could not offer him unto him for the multitude, they uncovered the roof where he was: and opening it they let down the bed wherein the man sick of the palsy lay.

5 And when Jesus had seen their faith, he saith to the sick of the palsy: **Son, thy sins are forgiven thee.**

6 And there were some of the scribes sitting there, and thinking in their hearts:

7 Why doth this man speak thus? he blasphemeth. [4] Who can forgive sins, but God only?

8 Which Jesus presently knowing in his spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts?

9 Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk?

10 But that you may know that the son of man hath power on earth to forgive sins (he saith to the sick of the palsy),

11 I say to thee: Arise, take up thy bed, and go into thy house.

12 And immediately he arose; and taking up his bed, went his way in the sight of all, so that all wondered, and glorified God, saying: We never saw the like.

13 And he went forth again to the sea-side: and all the multitude came to him, and he taught them.

14 [5] And when he was passing by, he saw Levi *the son* of Alpheus sitting at the receipt of custom; and he saith to him: *Follow me.* And rising up he followed him.

15 And it came to pass, that as he sat at meat in his house, many publicans and sinners sat down together with Jesus and

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[1] Lev. 14. 2.—[2] Matt. 9. 1.—[3] Luke 5. 18.

[4] Job 14. 4. Isaias 43. 25.—[5] Matt. 9. 9. Luke 5. 27.

his disciples. For they were many, who also followed him.

16 And the scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disciples: Why doth your master eat and drink with publicans and sinners?

17 [1] JESUS hearing this, saith to them: They that are well have no need of a physician, but they that are sick. **For I came** not to call the just but sinners.

18 And the disciples of John and the Pharisees used to fast: and they come, and say to him: Why do the disciples of John and of the Pharisees fast: but thy disciples do not fast?

19 And JESUS saith to them: Can the children of the marriage fast, **as long as the bridegroom is with them?** As long as they have the bridegroom with them, they cannot fast.

20 [2] But the days will come **when the bridegroom shall be taken away from them:** and they they shall fast in those days.

21 No man seweth a piece of raw cloth to an old garment: otherwise the new piecing taketh away from the old, and there is made a greater rent.

22 And no man putteth new wine into old bottles: otherwise the wine will burst the bottles, and both the wine will be spilled, and the bottles will be lost. But new wine must be put into new bottles.

23 [3] And it came to pass again, as the Lord walked through the corn-fields on the sabbath, that his disciples began to go forward and to pluck the ears of corn.

24 And the Pharisees said to him: Behold, why do they on the sabbath-day that which is not lawful?

25 And he said to them: [4] Have you never read what David did, when he had need, and was hungry himself, and they that were with him?

26 How he went into the house of God under Abiathar the high-priest, and did eat the loaves of propostion [5] which was not lawful to eat but for the priests, and gave to them who were with him?

27 And he said to them: The sabbath was made for man, and not man for the sabbath.

28 **Therefore the son of man is Lord of the sabbath also.**

CHAPTER III.

Christ heals the withered hand: he chooses the twelve: he confutes the blasphemy of the Pharisees.

AND [6] he entered again into the synagogue, and there was a man there who had a withered hand.

2 And they watched him whether he would heal on the sabbath-days; that they might accuse him.

3 And he said to the man

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[1] 1Tim. 1. 15.—[2] Matt. 9. 15. Luke 5. 35.

[3] Matt. 12. 1. Luke 6. 1.—[4] 1Kings 21. 6.—[5] Lev. 24. 9.—[6] Matt. 12. 10. Luke 6. 6.

[**This Type** indicates a reference to the Divinity of Christ.]

who had the withered hand: Stand up in the midst.

4 And he saith to them: Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to destroy it? But they held their peace.

5 And looking round about on them, with anger, being grieved for the blindness of their hearts, he saith to the man: Stretch forth thy hand. **And he stretched it forth: and his hand was restored unto him.**

6 [1] And the Pharisees going out immediately made a consultation with the Herodians against him, how they might destroy him.

7 But JESUS retired with his disciples to the sea; and a great multitude followed him, from Galilee and Judea.

8 And from Jerusalem, and from Idumea, and from beyond the Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him.

9 And he spoke to his disciples that a small ship should wait on him because of the multitude, lest they should throng him.

10 **For he healed many,** so that they pressed upon him for to touch him, as many as had evils.

11 And the unclean spirits, when they saw him, fell down before him: and they cried, saying:

12 **Thou art the son of God.** And he strictly charged them that they should not make him known.

13 [2] And going up into a mountain, he called unto him whom he would himself: and they came to him.

14 *And he made that twelve should be with him, and that he might send them to preach.*

15 **And he gave them power to heal sicknesses, and to cast out devils.**

16 *And to Simon he gave the name Peter.*

17 And James *the son* of Zebedee, and John the brother of James: and he named them Boanerges which is the son of thunder.

18 And Andrew and Philip, and Bartholemew and Matthew, and Thomas and James of Alpheus, and Thaddeus, and Simon the Cananean,

19 And Judas Iscariot, who also betrayed him.

20 And they come to a house, and the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay hold on him. For they said: He is become mad.

22 And the scribes who were come down from Jerusalem, said: [3] He hath Beelzebub, and by the prince of devils he casteth out devils.

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[1] Matt. 12. 14.

[2] Matt. 10. 1. Luke 6. 13. and 9. 1.—[3] Matt. 9. 34.

[*This Type* indicates a reference to the Church.]

23 And after he had called them together, he said to them in parables: How can satan cast out satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if satan be risen up against himself, he is divided, and cannot stand, but hath an end.

27 No man can enter into the house of a strong man and rob him of his goods, unless he first bind the strong man, and then shall he plunder his house.

28 [1] Amen I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme:

29 **But he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin.**

30 Because they said: He hath an unclean spirit.

31 And his mother and his brethren came: and standing without sent unto him calling him.

32 And the multitude sat about him; and they say to him: Behold thy mother and thy brethren without seek for thee.

33 And answering them he said: Who is my mother and my brethren?

34 And looking round about on them who sat about him, he saith: Behold my mother and my brethren.

35 ***For whosoever shall do the will of God, he is my brother, and my sister, and mother.***

CHAPTER IV.

The parable of the sower. Christ stills the tempest at sea.

AND [2] again he began to teach by the sea-side; and a great multitude was gathered together unto him, so that he went up into a ship and sat in the sea, and all the multitude was upon the land by the sea-side.

2 And he taught them many things in parables, and said unto them in his doctrine:

3 Hear ye; ***Behold, the sower went out to sow.***

4 And whilst he soweth, some fell by the way-side, and the birds of the air came, and ate it up.

5 And other some fell upon stony ground where it had not much earth: and it shot up immediately because it had no depth of earth:

6 And when the sun was risen, it was scorched, and because it had no root, it withered away.

7 And some fell among thorns: and the thorns grew up, and choked it, and it yielded no fruit.

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[1] Matt. 12. 31. Luke 12. 10. 1 John 5. 16.

[2] Matt. 13. 2. Luke 8. 5.

[**This Type** indicates a reference to the Divinity of Christ.]

8 And some fell upon good ground: and brought forth fruit that grew up, and increased, and yielded, one thirty, another sixty, and another a hundred.

9 And he said: He that hath ears to hear, let him hear.

10 And when he was alone, the twelve that were with him asked him the parable.

11 And he said to them: To you it is given to know the mystery of the ***kingdom of God:*** but to them that are without, all things are done in parables:

12 [1] That seeing they may see, and not perceive: and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them.

13 And he saith to them: Are you ignorant of this parable? and how shall you know all parables?

14 He that soweth, soweth the word.

15 And these are they by the way-side, where the word is sown, and as soon as they have heard, immediately satan cometh, and taketh away the word that was sown in their hearts.

16 And these likewise are they that are sown on the stony ground: who when they have heard the word, immediately receive it with joy.

17 And they have no root in themselves, but are only for a time: and then when tribulation and persecution ariseth for the word, they are presently scandalized.

18 And others there are who are sown among thorns: these are they that hear the word,

19 And the cares of the world, [2] and the deceitfulness of riches, and the lusts after other things entering in choke the word, and it is made fruitless.

20 And these are they who are sown upon the good ground, who hear the word, and receive it, and yield fruit, the one thirty, another sixty, and another a hundred.

21 [3] And he said to them: Doth a candle come in to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 [4] **For there is nothing hid, which shall not be made manifest:** neither was it made secret, but that it may come abroad.

23 If any man have ears to hear, let him hear.

24 And he said to them: Take heed what you hear. [5] In what measure you shall mete, it shall be measured to you again, and more shall be given to you.

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[1] Isaias 6. 9. Matt. 13. 14. John 12. 40. Acts 28. 26. Rom. 11. 8.

CHAP. IV. Ver. 12. *That seeing they may see, &c.* In punishment of their wilfully *shutting their eyes* (St. *Matt.* xiii, 15), God justly withdrew those lights, and graces, which otherwise he would have given them, for their effectual conversion.

[2] 1 Tim. 6. 17.—[3] Matt. 5. 15. Luke 8. 16. and 11. 33.—[4] Matt. 10. 26. Luke 8. 17.—[5] Matt. 7. 2. Luke 6. 38.

[***This Type*** indicates a reference to the Church.]

25 [1] For he that hath, to him shall be given: and he that hath not, that also which he hath shall be taken away from him.

26 And he said: ***So is the kingdom of God, as if a man should cast seed into the earth.***

27 And should sleep, and rise, night and day, and the seed should spring and grow up whilst he knoweth not.

28 For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear.

29. And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said: ***To what shall we liken the kingdom of God?*** or to what parable shall we compare it?

31 [2] ***It is as a grain of mustard seed:*** which when it is sown in the earth, is less than all the seeds that are in the earth:

32 And when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof.

33 And with many such parables, he spoke to them the word, according as they were able to hear.

34 And without parable he did not speak unto them; but apart, he explained all things to his disciples.

35 And he saith to them that day, when evening was come: Let us pass over to the other side.

36 [3] And sending away the multitude, they take him even as he was in the ship: and there were other ships with him.

37 And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled.

38 And he was in the hinder part of the ship, sleeping upon a pillow: and they awake him, and say to him: Master, doth it not concern thee that we perish?

39 **And rising up he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased; and there was made a great calm.**

40 And he said to them: Why are you fearful? **have you not faith yet?** And they feared exceedingly: and they said one to another; **Who is this (thinkest thou) that both wind and sea obey him?**

CHAPTER V.

Christ casts out a legion of devils: he heals the issue of blood, and raises the daughter of Jairus to life.

AND [4] they came over the strait of the sea into the country of the Gerasens.

2 And as he went out of the

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[1] Matt. 13. 12. and 25. 29. Luke 8. 18. and 19. 26.—[2] Matt. 13. 31. Luke 13. 19.

[3] Matt. 8. 23. Luke 8. 22. [4] Matt. 8. 28. Luke 8. 26.

[**This Type** indicates a reference to the Divinity of Christ.]

ship, immediately there met him out of the monuments a man with an unclean spirit,

3 Who had his dwelling in the tombs, and no man now could bind him, not even with chains.

4 For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him.

5 And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones.

6 And seeing JESUS, afar off, he ran and adored him.

7 And crying with a loud voice, he said: **What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not.**

8 For he said unto him: Go out of the man, thou unclean spirit.

9 And he asked him: What is thy name? And he saith to him: My name is Legion, for we are many.

10 And he besought him much, that he would not drive him away out of the country.

11 And there was there near the mountain a great herd of swine, feeding.

12 And the spirits besought him, saying: Send us into the swine, that we may enter into them.

13 And **Jesus immediately gave them leave.** And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea.

14 And they that fed them fled, and told it in the city and in the fields. And they went out to see what was done:

15 And they come to JESUS, and **they see him that was troubled with the devil, sitting, clothed, and well in his wits, and they were afraid.**

16 And they that had seen it, told them, in what manner he had been dealt with who had the devil; and concerning the swine.

17 And they began to pray him that he would depart from their coasts.

18 And when he went up into the ship, he that had been troubled with the devil, began to beseech him that he might be with him.

19 And he admitted him not, but saith to him: Go into thy house to thy friends, **and tell them how great things the Lord hath done for thee, and hath had mercy on thee.**

20 And he went his way, and began to publish in Decapolis how great things JESUS had done for him: and all men wondered.

21 And when JESUS had passed again in the ship over the strait, a great multitude assembled together unto him,

[***This Type*** indicates a reference to the Church.]

and he was nigh unto the sea.

22 [1] And there cometh one of the rulers of the synagogue named Jairus: and seeing him falleth down at his feet.

23 And he besought him much, saying: My daughter is at the point of death, come, lay thy hand upon her, that she may be safe, and may live.

24 And he went with him, and a great multitude followed him, and they thronged him.

25 And a woman who was under an issue of blood twelve years,

26 And had suffered many things from many physicians, and had spent all that she had, and was nothing the better, but rather worse,

27 When she had heard of JESUS, came in the crowd behind him, and touched his garment.

28 For she said: If I shall touch but his garment, I shall be whole.

28 And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the evil.

30 And immediately JESUS knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments?

31 And his disciples said to him: Thou seest the multitude thronging thee, and sayest thou who hath touched me?

32 And he looked about to see her who had done this.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said to her: [1] **Daughter, thy faith hath made thee whole: go in peace, and be thou whole of thy disease.**

35 While he was yet speaking, some come from the ruler of the synagogue's house, saying: Thy daughter is dead: why dost thou trouble the master any farther?

36 But JESUS having heard the word that was spoken, saith to the ruler of the synagogue: **Fear not, only believe.**

37 And he admitted not any man to follow him, but Peter, and James, and John the brother of James.

38 And they come to the house of the ruler of the synagogue: and he seeth a tumult, and people weeping and wailing much.

39 And going in, he saith to them: Why make you this a-do, and weep? the damsel is not dead but sleepeth.

40 And they laughed him to scorn. But he having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And taking the damsel

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[1] Matt. 9. 18. Luke 8. 41.

[2] Luke 7. 50. and 8. 48.

by the hand, he saith to her: Talitha cumi, which is, being interpreted: **damsel (I say to thee) arise.**

42 And immediately the damsel rose up, and walked: and she was twelve years old: and they were astonished with a great astonishment.

43 And he charged them strictly that no man should know it: and commanded that something should be given her to eat.

CHAPTER VI.

Christ teaches at Nazareth: he sends forth the twelve apostles: he feeds five thousand with five loaves; and walks upon the sea.

AND [1] going out from thence, he went into his own country; and his disciples followed him.

2 And when the sabbath was come he began to teach in the synagogue: and many hearing him were in admiration at his doctrine, saying: **How came this man by all these things? and what wisdom is this that is given to him, and such mighty works as are wrought by his hands?**

3 [2] Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Jude, and Simon? are not also his sisters here with us? And they were scandalized in regard of him.

4 And JESUS said to them: [3] A prophet is not without honour, but in his own country, and in his own house, and among his own kindred.

5 And he could not do any miracles there, only that **he cured a few that were sick, laying his hands upon them.**

6 And he wondered because of their unbelief, and he went through the villages round about teaching.

7 [4] ***And he called the twelve;*** and began to send them two and two, **and gave them power over unclean spirits.**

8 And he commanded them that they should take nothing for the way, but a staff only: no scrip, no bread, nor money in their purse,

9 [5] But to be shod with sandals, and that they should not put on two coats.

10 And he said to them: Wheresoever you shall enter into an house, there abide till you depart from that place.

11 And whosoever shall not receive you, nor hear you; [6] going forth from thence, shake off the dust from your feet for a testimony to them.

12 And going forth they preached that *men* should do penance;

13 And they cast out many devils, [7] and anointed with oil

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[1] Matt. 13. 54. Luke 4. 16.—[2] John 6. 42.—[3] Matt. 13. 57. Luke 4. 23. John 4. 44.

[4] Matt. 10. 1. Supra. 3. 15. Luke 9. 1.—[5] Acts 12. 8.—[6] Matt. 10. 14. Luke 9. 5. Acts 13. 51. and 18. 6.—[7] Jas. 5. 14.

CHAP. VI. Ver. 5. *He could not.* Not for want of power, but because he would not work miracles in favour of obstinate and incredulous people, who were unworthy of such favours.

[*This Type* indicates a reference to the Church.]

many that were sick, and healed them.

14 [1] And king Herod heard (for his name was made manifest), and he said: John the Baptist is risen again from the dead, and therefore mighty works shew forth themselves in him.

15 And others said: It is Elias. But others said: It is a prophet, as one of the prophets.

16 Which Herod hearing, said: John whom I beheaded, he is risen again from the dead.

17 [2] For Herod himself had sent and apprehended John, and bound him in prison for the sake of Herodias the wife of Philip his brother, because he had married her.

18 For John said to Herod: [3] It is not lawful for thee to have thy brother's wife.

19 Now Herodias laid snares for him: and was desirous to put him to death and could not.

20 For Herod feared John, knowing him to be a just and holy man: and kept him, and when he heard him, did many things: and he heard him willingly.

21 And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee.

22 And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee.

23 And he swore to her: Whatsoever thou shalt ask I will give thee, though *it be* the half of my kingdom.

24 Who when she was gone out, said to her mother: What shall I ask? But she said: The head of John the Baptist.

25 And when she was come in immediately with haste to the king, she asked, saying: I will that forthwith thou give me in a dish the head of John the Baptist.

26 And the king was struck sad. *Yet* because of his oath, and because of them that were with him at table, he would not displease her:

27 But sending an executioner, he commanded that his head should be brought in a dish.

28 And he beheaded him in the prison, and brought his head in a dish: and gave it to the damsel, and the damsel gave it to her mother.

29 [4] Which his disciples hearing, came and took his body; and laid it in a tomb.

30 [5] And the apostles coming

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[1] Matt. 14. 2. Luke 9. 7.—[2] Luke 3. 19. —[3] Lev. 18. 16.

[4] Matt. 14. 12.—[5] Luke 9. 10

Ver. 20. *And kept him.* That is, from the designs of Herodias; and for fear of the people, would not put him to death, though she sought it; and through her daughter she effected her wish.

[This Type indicates a reference to the Divinity of Christ.]

together unto JESUS, related to him all things that they had done and taught.

31 And he said to them: [1] Come apart into a desert place, and rest a little. For there were many coming and going: and they had not so much as time to eat.

32 And going up into a ship, they went into a desert place apart.

33 And they saw them going away, and many knew: and they ran flocking thither on foot from all the cities, and were there before them.

34 [2] And JESUS going out saw a great multitude; and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things.

35 And when the day was now far spent, his disciples came to him, saying: This is a desert place, and the hour is now past:

36 [3] Send them away, that going into the next villages and towns, they may buy themselves meat to eat.

37 And he answering said to them: Give you them to eat. And they said to him: Let us go and buy bread for two hundred pence, and we will give them to eat.

38 And he saith to them: How many loaves have you? go and see. And when they knew, they say: Five, and two fishes.

39 [4] And he commanded them that they should make them all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds and by fifties.

41 **And when he had taken the five loaves, and the two fishes: looking up to heaven, he blessed, and broke the loaves, and gave to his disciples to set before them: and the two fishes he divided among them all.**

42 And they all did eat, and had their fill.

43 And they took up the leavings, twelve full baskets of fragments, and of the fishes.

44 And they that did eat, were five thousand men.

45 And immediately he obliged his disciples to go up into the ship, that they might go before him over the water to Bethsaida: whilst he dismissed the people.

46 And when he had dismissed them he went up to the mountain to pray.

47 And when it was late, the ship was in the midst of the sea, and himself alone on the land.

48 [5] And seeing them labouring in rowing (for the wind was against them) and about the fourth watch of the night, **he cometh to them walking upon the sea,** and he would have passed by them.

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[1] Matt. 14. 13. Luke 9. 10. John 6. 1.—[2] Matt. 9. 36. and 14. 14.—[3] Luke 9. 12.

[4] John 6. 10.—[5] Matt. 14. 24.

49 But they seeing him walking upon the sea, thought it was an apparition, and they cried out.

50 For they all saw him, and were troubled. And immediately he spoke with them, and said to them: Have a good heart, it is I, fear ye not.

51 And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves:

52 For they understood not concerning the loaves; for their heart was blinded.

53 [1] And when they had passed over, they came into the land of Genezareth, and set to the shore.

54 And when they were gone out of the ship, immediately they knew him:

55 And running through that whole country, they began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into towns or into villages or cities, they laid the sick in the street, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole.

CHAPTER VII.

Christ rebukes the Pharisees. He heals the daughter of the woman of Canaan, and the man that was deaf and dumb.

AND there assembled together unto him the Pharisees and some of the scribes, coming from Jerusalem.

2 [2] And when they had seen some of the disciples eat bread with common, that is, with unwashed hands, they found fault.

3 For the Pharisees, and all the Jews eat not without often washing their hands, holding the tradition of the ancients:

4 And when they come from the market, unless they be washed, they eat not: and many other things there are that have been delivered to them to observe, the washings of cups and of pots, and of brazen vessels and of beds.

5 And the Pharisees and scribes asked him: Why do not thy disciples walk according to the tradition of the ancients, but they eat bread with common hands?

6 But he answering, said to them: Well did Isaias prophesy of you hypocrites, as it is written: [3] *This people honoureth me with their lips, but their heart is far from me.*

7 *And in vain do they worship me, teaching doctrines and precepts of men.*

8 For leaving the commandment of God, you hold the tradition of men, the washings of pots and of cups: and many other things you do like to these.

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[1] Matt. 14. 34.

[2] Matt. 15. 2.—[3] Isaias 29. 13.

CHAP. VII. Ver. 7. *Doctrines and precepts of men.* See the annotations, *Matt.* xv. 9. 11.

[**This Type** indicates a reference to the Divinity of Christ.]

9 And he said to them: Well do you make void the commandment of God, that you may keep your own tradition.

10 For Moses said: [1] *Honour thy father and thy mother;* and [2] *He that shall curse father or mother, dying let him die.*

11 But you say: If a man shall say to his father or mother, Corban (which is a gift), whatsoever is from me, shall profit thee:

12 And farther you suffer him not to do anything for his father or mother.

13 Making void the word of God by your own tradition, which you have given forth. And many other such like things you do.

14 [3] And calling again the multitude unto him, he said to them: Hear ye me all and understand.

15 There is nothing from without a man that entering into him, can defile him. But the things which come from a man, those are they that defile a man.

16 If any man have ears to hear, let him hear.

17 And when he was come into the house from the multitude, his disciples asked him the parable.

18 And he saith to them: So are you also without knowledge? understand you not that everything from without, entering into a man cannot defile him:

19 Because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats?

20 But he said that the things which come out from a man, they defile a man.

21 [4] For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

23 All these evil things come from within, and defile a man.

24 [5] And rising from thence he went into the coasts of Tyre and Sidon: and entering into a house, he would that no man should know it, and he could not be hid.

25 For a woman as soon as she heard of him, whose daughter had an unclean spirit, came in, and fell down at his feet.

26 For the woman was a gentile, a Syrophenician born. And she besought him that he would cast forth the devil out of her daughter.

27 Who said to her: Suffer first the children to be filled: for it is not good to take the bread of the children, and cast it to the dogs.

28 But she answered and said to him: Yea, Lord; for the

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[1] Exod. 20. 12. Deut. 5. 16. Ephes. 6. 2.—[2] Exod. 21. 17. Lev. 20. 9. Prov. 20. 20. [3] Matt. 15. 10.

[4] Gen. 6. 5.—[5] Matt. 15. 21.

[*This Type* indicates a reference to the Church.]

whelps also eat under the table of the crumbs of the children.

29 And he said to her: **For this saying go thy way, the devil is gone out of thy daughter.**

30 And when she was come into her house, she found the girl lying upon the bed, and that the devil was gone out.

31 And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee through the midst of the coasts of Decapolis.

32 [1] And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him.

33 And taking him from the multitude apart, he put his fingers into his ears, and spitting he touched his tongue;

34 And looking up to heaven, he groaned, and said to him: **Ephpheta, which is, Be thou opened.**

35 And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right.

36 And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it.

37 And so much the more did they wonder, saying: **He hath done all things well: he hath made both the deaf to hear, and the dumb to speak.**

CHAPTER VIII.

Christ feeds four thousand. He gives sight to a blind man. He foretells his passion.

IN [2] those days again when there was a great multitude, and had nothing to eat; calling his disciples together, he saith to them:

2 I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat.

3 And if I shall send them away fasting to their home, they will faint in the way, for some of them came from afar off.

4 And his disciples answered him: From whence can any one fill them here with bread in the wilderness?

5 And he asked them: How many loaves have ye? Who said: Seven.

6 **And taking the seven loaves, giving thanks he broke, and gave to his disciples for to set before them,** and they set them before the people.

7 And they had a few little fishes; and **he blessed them, and commanded them to be set before them.**

8 **And they did eat and were filled, and they took up that which was left of the fragments, seven baskets.**

9 **And they that had eaten were about four thousand:** and he sent them away.

10 And immediately going up into a ship with his disciples,

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[1] Matt. 9. 32. Luke 11. 14.

[2] Matt. 15. 32.

[**This Type** indicates a reference to the Divinity of Christ.]

he came into the parts of Dalmanutha.

11 [1] And the Pharisees came forth, and began to question with him, asking him a sign from heaven, tempting him.

12 And sighing deeply in spirit, he saith, Why doth this generation ask a sign? Amen I say to you, If a sign shall be given to this generation.

13 And leaving them, he went up again into the ship and passed to the other side of the water.

14 And they forgot to take bread; and they had but one loaf with them in the ship.

15 And he charged them, saying: Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying: Because we have no bread.

17 Which JESUS knowing, saith to them: Why do you reason, because you have no bread? **do you not yet know nor understand?** have you still your heart blinded?

18 Having eyes see you not? and having ears hear you not? [2] neither do you remember.

19 When I broke the five loaves among five thousand; how many baskets full of fragments took you up? They say to him, Twelve.

20 When also the seven loaves among four thousand, how many baskets of fragments took you up? And they say to him, Seven.

21 And he said to them: **How do you not yet understand?**

22 And they came to Bethsaida; and they bring to him a blind man, and they besought him that he would touch him.

23 And taking the blind man by the hand, he led him out of the town: and spitting upon his eyes, laying his hands on him, he asked him if he saw anything.

24 And looking up, he said: I see men as it were trees, walking.

25 After that again he laid his hands upon his eyes, **and he began to see, and was restored, so that he saw all things clearly.**

26 And he sent him into his house, saying: Go into thy house, and if thou enter into the town, tell nobody.

27 [3] And JESUS went out, and his disciples, into the towns of Cæsarea-Philippi; and in the way he asked his disciples, saying to them: [4] **Whom do men say that I am?**

28 Who answered him saying: John the Baptist; but some Elias, and others as one of the prophets.

29 Then he saith to them: But whom do you say that I am? **Peter answering said to him: Thou art the Christ.**

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[1] Matt. 16. 1. Luke 11. 54.—[2] Supra 6. 41. John 6. 11.

[3] Matt. 16. 13.—[4] Luke 9. 18.

[*This Type* indicates a reference to the Church.]

30 And he strictly charged them that they should not tell any man of him.

31 And he began to teach them, **that the son of man must suffer many things, and be rejected by the ancients and by the high-priests, and the scribes, and be killed: and after three days rise again.**

32 And he spoke the word openly. [1] And Peter taking him, began to rebuke him.

33 Who turning about and seeing his disciples, threatened Peter, saying: Go behind me, satan, because thou savourest not the things that are of God, but that are of men.

34 And calling the multitude together with his disciples, he said to them: [2] ***If any man will follow me, let him deny himself, and take up his cross, and follow me.***

35 [3] For whosoever will save his life, shall lose it; ***and whosoever shall lose his life for my sake and the gospel shall save it.***

36 For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul?

37 Or what shall a man give in exchange for his soul?

38 [4] ***For he that shall be ashamed of me, and of my words*** in this adulterous and sinful generation: **the son of man also will be ashamed of him, when he shall come in the glory of his Father with the holy angels.**

39 And he said to them: [5] **Amen I say to you,** that there are some of them that stand here, who shall not taste death, till they see ***the kingdom of God*** coming in power.

CHAPTER IX.

Christ is transfigured. He casts out the dumb spirit. He teaches humility and to avoid scandal.

AND [6] after six days JESUS taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themselves, **and was transfigured before them.**

2 And his garments became shining and exceeding white as snow, so as no fuller upon earth can make white.

3 And there appeared to them Elias with Moses; and they were talking with JESUS.

4 And Peter answering, said to JESUS: Rabbi, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.

5 For he knew not what he said; for they were struck with fear:

6 And there was a cloud overshadowing them, and a **voice came out of the cloud, saying: This is my most beloved son: hear ye him:**

7 And immediately looking

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[1] Matt. 16. 23.—[2] Matt. 10. 38. and 16. 24.—[3] Luke 9. 23. and 14. 27.—[4] Matt. 10. 33. Luke 9. 26. and 12. 9.

[5] Matt. 16. 28. Luke 9. 27.—[6] Matt. 17. 1. Luke 9. 28.

about, they saw no man any more but JESUS only with them.

8 [1] And as they came down from the mountain, he charged them not to tell any man what things they had seen, **till the son of man shall be risen again from the dead.**

9 And they kept the word to themselves; questioning together what that should mean, when he shall be risen from the dead.

10 And they asked him, saying: [2] Why then do the Pharisees and scribes say that Elias must come first?

11 Who answering said to them: Elias when he shall come first, shall restore all things; and as [3] it is written of **the son of man, that he must suffer many things and be despised.**

12 But I say to you, that Elias also is come (and they have done to him whatsoever they would), as it is written of him.

13 And coming to his disciples, he saw a great multitude about them, and the scribes disputing with them.

14 And presently all the people seeing JESUS, were astonished and struck with fear: and running to him, they saluted him.

15 And he asked them: What do you question about among you?

16 [4] And one of the multitude answering, said: Master, I have brought my son to thee having a dumb spirit,

17 Who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away: and I spoke to thy disciples to cast him out, and they could not.

18 Who answering them, said: **O incredulous generation, how long shall I be with you? how long shall I suffer you?** bring him unto me.

19 And they brought him. And when he had seen him, immediately the spirit troubled him; and being thrown down upon the ground, he rolled about foaming.

20 And he asked his father: How long time is it since this hath happened unto him? But he said: From his infancy:

21 And oftentimes hath he cast him into the fire and into waters, to destroy him. But if thou canst do anything, help us, having compassion on us.

22 And JESUS saith to him: **If thou canst believe, all things are possible to him that believeth.**

23 And immediately the father of the boy crying out, with tears said: **I do believe, Lord; help my unbelief.**

24 And when JESUS saw the multitude running together, he threatened the unclean spirit, saying to him: Deaf and dumb spirit, **I command thee,** go out

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[1] Matt. 17. 9.—[2] Mal. 4. 5.—[3] Isaias 53. 3. and 4.—[4] Luke 9. 38.

[***This Type*** indicates a reference to the Church.]

of him: and enter not any more into him.

25 And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said: He is dead.

26 But JESUS taking him by the hand, lifted him up; and he arose.

27 And when he was come into the house, his disciples secretly asked him: Why could not we cast him out?

28 And he said to them: This kind can go out by nothing but by prayer and fasting.

29 And departing from thence they passed through Galilee, and he would not that any man should know it.

30 [1] And he taught his disciples and said to them: **The son of man shall be betrayed into the hands of men, and they shall kill him, and after that he is killed he shall rise again the third day.**

31 But they understood not the word: and they were afraid to ask him.

32 And they came to Capharnaum. And when they were in the house, he asked them: What did you treat of in the way?

33 But they held their peace, for in the way they had disputed among themselves [2] which of them should be the greatest.

34 And sitting down, he called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the minister of all.

35 And taking a child, he set him in the midst of them. Whom when he had embraced, he saith to them:

36 ***Whosoever shall receive one such child as this in my name, receiveth me. And whosoever shall receive me, receiveth not me,*** **but him that sent me.**

37 [3] John answered him, saying: Master, we saw one casting out devils in thy name, who followeth not us, and we forbad him.

38 But JESUS said: Do not forbid him. [4] For there is no man that doth a miracle in my name, and can soon speak ill of me.

39 ***For he that is not against you, is for you.***

40 [5] For whosoever shall give you to drink a cup of water **in my name, because you belong to Christ: Amen I say to you, he shall not lose his reward.**

41 [6] And whosoever shall scandalize one of **these little ones that believe in me:** it were better for him that a millstone were hanged about his neck, and he were cast into the sea.

42 [7] And if thy hand scandalize thee, cut it off: it is better for thee to enter into life,

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[1] Matt. 17. 21. Luke 9. 22. and 44.
[2] Matt. 18. 1. Luke 9. 46.
[3] Luke 9. 49.—[4] 1 Cor. 12. 3.—[5] Matt. 10. 42.—[6] Matt. 18. 6. Luke 17. 2.—[7] Matt. 5. 30. and 18. 8.

maimed, than having two hands to go into hell, into unquenchable fire:

43 Where their worm dieth not, and the fire is not extinguished.

44 And if thy foot scandalize thee, cut it off. It is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire:

45 [1] Where their worm dieth not, and the fire is not extinguished.

46 And if thy eye scandalize thee, pluck it out. It is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire:

47 Where their worm dieth not, and the fire is not extinguished.

48 [2] For every one shall be salted with fire: and every victim shall be salted with salt.

49 [3] Salt is good. But if the salt become unsavoury; wherewith will you season it? Have salt in you, and have peace among you.

CHAPTER X.

Marriage is not to be dissolved. The danger of riches. The ambition of the sons of Zebedee. A blind man is restored to his sight.

AND [4] rising up from thence, he cometh into the coasts of Judea, beyond the Jordan: and the multitudes flock to him again. And as he was accustomed, he taught them again.

2 And the Pharisees coming to him asked him: Is it lawful for a man to put away his wife? tempting him.

3 But he answering, saith to them: What did Moses command you?

4 Who said: [5] Moses permitted to write a bill of divorce, and to put *her* away.

5 To whom JESUS answering, said: Because of the hardness of your heart he wrote you that precept.

6 But from the beginning of the creation, [6] God made them male and female.

7 For this cause [7] a man shall leave his father and mother; and shall cleave to his wife.

8 [8] And they two shall be in one flesh. Therefore now they are not two, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house again his disciples asked him concerning the same thing.

11 And he saith to them: Whosoever shall put away his wife and marry another, committeth adultery against her.

12 And if the wife shall put away her husband, and be married to another, she committeth adultery.

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[1] Isaias 66. 24.—[2] Lev. 2. 13.—[3] Matt. 5. 13. Luke 14. 34.—[4] Matt. 19. 1.

[5] Deut. 24. 1.—[6] Gen. 1. 27.—Gen. 2. 24. Matt. 19. 5. 1 Cor. 7. 10. Ephes. 5. 31.—[8] 1 Cor. 6. 16.

13 And they brought to him young children, that he might touch them. And the disciples rebuked those that brought them.

14 Whom when Jesus saw, he was much displeased, and saith to them: Suffer the little children to come to me, and forbid them not; For of such is the kingdom of God.

15 **Amen I say to you, *whosoever shall not receive the kingdom of God as a little child, shall not enter into it.***

16 And embracing them, and laying his hands upon them, he blessed them.

17 And when he was gone forth into the way, a certain man running up and kneeling before him, asked him, [1] Good Master, what shall I do that I may receive life everlasting?

18 And Jesus said to him, **Why callest thou me good? None is good but one, that is God.**

19 [2] Thou knowest the commandments, *Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honour thy father and mother.*

20 But he answering, said to him: Master, all these things I have observed from my youth.

21 And Jesus looking on him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me.

22 Who being struck sad at that saying, went away sorrowful: for he had great possessions.

23 And Jesus looking round about, saith to his disciples: How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus again answering, saith to them: Children, how hard is it for them that trust in riches, to enter into the kingdom of God!

25 It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 Who wondered the more, saying among themselves: Who then can be saved?

27 And Jesus looking on them, saith: With men it is impossible; but not with God. For all things are possible with God.

28 [3] And Peter began to say unto him: Behold, we have left all things, and have followed thee.

29 Jesus answering, said: **Amen I say to you,** there is no man who hath left house, or

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[1] Matt. 19. 16. Luke 18. 18.—[2] Exod. 20. 13.

[3] Matt. 19. 27. Luke 18. 28.

CHAP. X. Ver. 18. *None is good.* Of himself entirely and essentially, but God alone: men may be good also, but only by participation of God's goodness.

[**This Type** indicates a reference to the Divinity of Christ.]

brethren, or sisters, or father, or mother, or children, or lands **for my sake *and for the gospel,***

30 Who shall not receive an hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: **and in the world to come life everlasting.**

31 [1] But many that are first, shall be last: and the last, first.

32 And they were in the way going up to Jerusalem: and JESUS went before them, and they were astonished: and following were afraid. [2] ***And taking again the twelve,*** **he began to tell them the things that should befall him.**

33 *Saying:* **Behold we go up to Jerusalem, and the son of man shall be betrayed to the chief priests, and to the scribes and ancients, and they shall condemn him to death, and shall deliver him to the gentiles.**

34 **And they shall mock him, and spit on him, and scourge him, and kill him: and the third day he shall rise again.**

35 [3] And James and John the sons of Zebedee, come to him, saying: Master, we desire that whatsoever we shall ask, thou wouldst do it for us.

36 But he said to them: What would you that I should do for you?

37 And they said: Grant to **us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.**

38 And JESUS said to them: You know not what you ask. Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith I am baptized?

39 But they said to him: We can. And JESUS saith to them: **You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptized, you shall be baptized.**

40 But to sit on my right hand, or on my left, is not mine to give to you, **but to them for whom it is prepared.**

41 And the ten hearing it, began to be much displeased at James and John.

42 But JESUS calling them, saith to them: [4] You know that they who seem to rule over the gentiles, lord it over them: and their princes have power over them.

43 But it is not so among you: but whosoever will be greater, shall be your minister.

44 And whosoever will be first among you, shall be the servant of all.

45 **For the son of man** also is not come to be ministered unto, but to minister, **and to give his life a redemption for many.**

46 [5] And they came to Jeri-

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[1] Matt. 19. 30.—[2] Luke 18. 31.—[3] Matt. 20. 20.

[4] Luke 22. 25.—[5] Matt. 20. 29. Luke 18. 35.

[*This Type* indicates a reference to the Church.]

cho: and as he went out of Jericho, with his disciples, and a very great multitude, Bartimeus the blind man, the son of Timeus, sat by the way-side begging.

47 Who when he had heard that it was Jesus of Nazareth, began to cry out, and to say: **Jesus, son of David,** have mercy on me.

48 And many rebuked him, that he might hold his peace; but he cried a great deal the more: **Son of David,** have mercy on me.

49 And Jesus standing still commanded him to be called. And they call the blind man, saying to him: Be of better comfort: arise, he calleth thee.

50 Who casting off his garment leaped up, and came to him.

51 And Jesus answering, said to him: What wilt thou that I should do to thee? And the blind man said to him: Rabboni, that I may see.

52 And Jesus saith to him: **Go thy way, thy faith hath made thee whole.** And immediately he saw, and followed him in the way.

CHAPTER XI.

Christ enters into Jerusalem upon an ass: curses the barren fig-tree: and drives the buyer and sellers out of the temple.

AND [1] when they were drawing near to Jerusalem and to Bethania at the mount of olives, he sendeth two of his disciples.

2 And saith to them: Go into the village that is over against you, and immediately at your coming in thither, you shall find a colt tied, upon which no man yet hath sat: loose him, and bring *him*.

3 And if any man shall say to you, What are you doing? **say ye that the Lord hath need of him: and immediately he will let him come hither.**

4 And going their way, they found the colt tied before the gate without in the meeting of two ways: and they loose him.

5 And some of them that stood there, said to them: What do you loosing the colt?

6 Who said to them as Jesus had commanded them: and they let him go with them.

7 [2] And they brought the colt to Jesus: and they lay their garments on him, and he sat upon him.

8 And many spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way.

9 And they that went before and they that followed, cried, saying: [3] **Hosannah, blessed is he that cometh in the name of the Lord:**

10 **Blessed be the kingdom of our father David that cometh: Hosannah in the highest.**

11 [4] And he entered into

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[1] Matt. 21. 1. Luke 19. 29.

[2] John 12. 14.—[3] Ps. 117. 26. Matt. 21. 9. Luke 19. 38.—[4] Matt. 21. 10.

Jerusalem, into the temple: and having viewed all things round about, when now the eventide was come, he went out to Bethania with the twelve.

12 And the next day when they came out from Bethania, he was hungry.

13 [1] And when he had seen afar off a fig-tree having leaves, he came if perhaps he might find anything on it. And when he was come to it, he found nothing but leaves. For it was not the time for figs.

14 **And answering, he said to it: May no man hereafter eat fruit of thee any more for ever.** And his disciples heard it.

15 And they come to Jerusalem. And when he was entered into the temple, he began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves.

16 And he suffered not that any man should carry a vessel through the temple:

17 And he taught, saying to them: **Is it not written, [2] My house shall be called the house of prayer to all nations? But you have made it a den of thieves.**

18 Which when the chief priests and the scribes had heard, they sought how they might destroy him. For they feared him, **because the whole multitude was in admiration at his doctrine.**

19 And when evening was come, he went forth out of the city.

20 And when they passed by in the morning, they saw **the fig-tree dried up from the roots.**

21 And Peter remembering, said to him: Rabbi, behold the fig-tree, which thou didst curse, is withered away.

22 And JESUS answering saith to them: [3] **Have the faith of God.**

23 Amen I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea, **and shall not stagger in his heart, but believe,** that whatsoever he saith shall be done: it shall be done unto him.

24 [4] **Therefore I say unto you,** all things, whatsoever you ask when ye pray, believe that you shall receive: and they shall come unto you.

25 [5] And when you shall stand to pray: forgive, if you have aught against any man; that your Father also, who is in heaven, may forgive you your sins.

26 But if you will not forgive, **neither will your Father that is in heaven, forgive you your sins.**

27 [6] And they come again to Jerusalem. And when he was walking in the temple, there come to him the chief priests and the scribes and the ancients.

28 And they say to him: By

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[1] Matt. 21. 19.—[2] Isaias 56. 7. Jer. 7.11.

[3] Matt. 21. 21.—[4] Matt. 7. 7. and 21. 22.—[5] Matt. 6. 14. and 18. 35. Luke 11. 9.—[6] Luke 20. 1.

[*This Type* indicates a reference to the Church.]

what authority dost thou these things? and who hath given thee this authority that thou shouldst do these things?

29 And Jesus answering said to them: I will also ask you one word, and answer you me, and I will tell you by what authority I do these things.

30 The baptism of John was it from heaven, or from men? Answer me.

31 But they thought with themselves, saying: If we say from heaven; he will say, Why then did you not believe him?

32 If we say, From men, we fear the people. For all men counted John that he was a prophet indeed.

33 And they answering say to Jesus: We know not. And Jesus answering, saith to them: **Neither do I tell you by what authority I do these things.**

CHAPTER XII.

The parable of the vineyard and husbandmen. Cesar's right to tribute. The Sadducees are confuted. The first commandment. The widow's mite.

AND [1] he began to speak to them in parables: A *certain* man planted a vineyard and made a hedge about it, and dug a place for the wine vat, and built a tower, and let it to husbandmen; and went into a far country.

2 And at the season he sent to the husbandmen a servant to receive of the husbandmen, of the fruit of the vineyard.

3 Who having laid hands on him, beat him, and sent him away empty.

4 And again he sent to them another servant; and him they wounded in the head, and used him reproachfully.

5 And again he sent another, and him they killed: and many others, of whom some they beat, and others they killed.

6 **Therefore having yet one son most dear to him;** he also sent him unto them the last of all, saying: They will reverence my son.

7 But the husbandmen said one to another: This is the heir; come let us kill him; and the inheritance shall be ours.

8 **And laying hold on him they killed him, and cast him out of the vineyard.**

9 What therefore will the lord of the vineyard do? He will come and destroy *those* husbandmen; and will give the vineyard to others.

10 And have you not read this scripture, [2] **The stone which the builders rejected, the same is made the head of the corner:**

11 **By the Lord has this been done, and it is wonderful in our eyes?**

12 And they sought to lay hands on him, but they feared the people. For they knew that he spoke this parable to them. And leaving him they went their way.

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[1] Isaias 5. 1. Jer. 2. 21. Matt. 21. 33. Luke 20. 9.

[2] Ps. 117. 22. Isaias 28. 16. Matt. 21. 42. Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 7.

[**This Type** indicates a reference to the Divinity of Christ.]

13 [1] And they send to him some of the Pharisees and of the Herodians; that they should catch him in *his* words.

14 Who coming, say to him: Master, we know that thou art a true speaker, and carest not for any *man;* for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cesar; or shall we not give it?

15 Who knowing their wiliness, saith to them: Why tempt you me? bring me a penny that I may see *it.*

16 And they brought it him. And he saith to them: Whose is this image and inscription? They say to him, Cesar's.

17 And JESUS answering, said to them: [2] Render therefore to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

18 [3] And there came to him the Sadducees, who say there is no resurrection; and they asked him, saying:

19 Master, Moses wrote unto us, [4] that if any man's brother die, and leave his wife behind him, and leave no children, his brother should take his wife and raise up seed to his brother.

20 Now there were seven brethren; and the first took a wife, and died leaving no issue.

21 And the second took her and died: and neither did he leave any issue. And the third in like manner.

22 And the seven *all* took her in like manner; and did not leave issue. Last of all the woman also died.

23 In the resurrection therefore, when they shall rise again, whose wife shall she be of them? for the seven had her to wife.

24 And JESUS answering saith to them: Do ye not therefore err, because you know not the Scriptures, nor the power of God?

25 **For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the angels in heaven.**

26 And as concerning the dead that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: [5] *I am the God of Abraham, and the God of Isaac, and the God of Jacob?*

27 He is not the God of the dead, but of the living. You therefore do greatly err.

28 [6] And there came one of the scribes that had heard them reasoning together, and seeing that he had answered them well, asked him which was the first commandment of all.

29 And JESUS answered him: The first commandment of all is, [7] *Hear, O Israel: the Lord thy God is one God.*

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[1] Matt. 22. 15. Luke 20. 20. [2] Rom. 13. 7. —[3] Matt. 22. 23. Luke 20.27.—[4] Deut. 25. 5.

[5] Exod. 3. 6. Matt. 22. 32. [6] Matt. 22. 35.—[7] Deut. 6. 4.

[*This Type* indicates a reference to the Church.]

30 *And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength.* This is the first commandment.

31 [1] And the second is like to it: *Thou shalt love thy neighbour as thyself.* There is no other commandment greater than these.

32 And the scribe said to him: Well, master, thou hast said in truth, that there is one God, and there is no other besides him.

33 And that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and to love one's neighbour as oneself, is a greater thing than all holocausts and sacrifices.

34 And Jesus seeing that he had answered wisely, said to him: **Thou art not far from the kingdom of God.** And no man after that durst ask him any question.

35 And Jesus answering said, teaching in the temple: **How do the scribes say, that Christ is the son of David?**

36 **For David himself saith by the Holy Ghost: [2] The Lord said to my Lord, Sit on my right hand until I make thy enemies thy footstool.**

37 **David therefore himself calleth him Lord, and whence is he then his son?** And a great multitude heard him gladly.

38 And he said to them in his doctrine: [3] Beware of the scribes, who love to walk in long robes, and to be saluted in the market-place.

39 And to sit in the first chairs in the synagogues, and to have the highest places at suppers:

40 Who devour the houses of widows under the pretence of long prayer: **these shall receive greater judgment.**

41 [4] And Jesus sitting over against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much.

42 And there came a certain poor widow, and she cast in two mites, which make a farthing.

43 And calling his disciples together, he saith to them: Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury.

44 For all they did cast in of their abundance; but she of her want cast in all she had, *even* her whole living.

CHAPTER XIII.

Christ foretells the destruction of the temple, and the signs that shall forerun the day of judgment.

AND [5] as he was going out of the temple, one of his disciples saith to him: Master, behold what manner of stones, and what buildings *are here*.

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[1] Lev. 19. 18. Matt. 22. 39. Rom. 13. 9. Gal. 5. 14. Jas. 2. 8.—[2] Ps. 109. 1. Matt. 22. 44. Luke 20. 42.

[3] Matt. 23. 6. Luke 11. 43. and 20. 46.—[4] Luke 21. 1.—[5] Matt. 24. 1.

2 And JESUS answering, said to him: **Seest thou all these great buildings? [1] There shall not be left a stone upon a stone, that shall not be thrown down.**

3 And as he sat on the mount of Olivet over against the temple, Peter and James and John and Andrew asked him apart:

4 Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled?

5 And JESUS answering, began to say to them: [2]Take heed lest any man deceive you.

6 **For many shall come in my name saying, I am he;** and they shall deceive many.

7 And when you shall hear of wars and rumours of wars, fear ye not. For such things must needs be, but the end is not yet.

8 For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes, in *divers* places, and famines. These things *are* the beginning of sorrows.

9 But look to yourselves. **For they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake, for a testimony unto them.**

10 ***And unto all nations the gospel must first be preached.***

11 [3] *And when they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak,* **but the Holy Ghost.**

12 And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall work their death.

13 **And you shall be hated by all men for my name's sake. But he that shall endure unto the end, he shall be saved.**

14 [4] And when you shall see the abomination of desolation, standing where it ought not: he that readeth let him understand: then let them that are in Judea, flee unto the mountains:

15 And let him that is on the housetop, not go down into the house nor enter therein to take anything out of the house:

16 And let him that shall be in the field, not turn back to take up his garment.

17 And wo to them that are with child, and that give suck in those days.

18 But pray ye, that *these things* happen not in winter.

19 **For in those days shall be such tribulations as were**

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[1] Luke 19. 44. and 21. 6.—[2] Ephes. 5. 6. 2. Thess. 2. 3.

[3] Matt. 10. 19. Luke 12. 11. and 21. 14. —[4] Dan. 9. 27. Matt. 24. 15. Luke 21. 20.

not from the beginning of the creation which God created until now, neither shall be.

20 And unless the Lord had shortened the days, no flesh should be saved: ***but for the sake of the elect which he hath chosen,*** **he hath shortened the days.**

21 [1] And then if any man shall say to you, **Lo, here is Christ; lo, he is here: do not believe.**

22 For there will rise up false christs and false prophets, and they shall shew signs and wonders, to seduce (if it were possible) even the elect.

23 Take you heed therefore; **behold I have foretold you all things.**

24 [2] But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25 And the stars of heaven shall be falling down, and the powers, that are in heaven, shall be moved.

26 And then shall they see the **son of man coming in the clouds, with great power and glory.**

27 [3] And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now of the fig-tree learn ye a parable. When the branch thereof is now tender, and the leaves are come forth, you know that summer is very near.

29 So you also when you shall see these things come to pass, know ye that it is very nigh, even at the doors.

30 Amen I say to you, that this generation shall not pass, until all these things be done.

31 **Heaven and earth shall pass away, but my word shall not pass away.**

32 But of that day or hour no man knoweth, neither the angels in heaven nor the Son, but the Father.

33 [4] Take ye heed, watch and pray. For ye know not when the time is.

34 Even as a man who going into a far country, left his house; and gave authority to his servants over every work, and commanded the porter to watch.

35 Watch ye therefore (for you know not when the lord of the house cometh: at even, or at midnight, or at the cock crowing, or in the morning).

36 Lest coming on a sudden, he find you sleeping.

37 **And what I say to you I say to all: Watch.**

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[1] Matt. 24. 23. Luke 17. 23. and 21. 8.—[2] Isaias 13. 10. Ezech. 32. 7. Joel 2. 10.—[3] Matt. 24. 31.

[4] Matt. 24. 42.

CHAP. XIII. Ver. 52. *Nor the Son.* Not that the Son of God is absolutely ignorant of the day of judgment, but that he knoweth it not, as our teacher: *i.e.,* he knoweth it not so as to teach it to us, as not being expedient.

[**This Type** indicates a reference to the Divinity of Christ.]

CHAPTER XIV.

The first part of the history of the passion of Christ.

NOW [1] the feast of the pasch, and of the azymes was after two days: and the chief priests and the scribes sought how they might by some wile lay hold on him, and kill him.

2 But they said: Not on the festival day, lest there should be a tumult among the people.

3 [2] And when he was in Bethania in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box she poured it out upon his head.

4 Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made?

5 For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her.

6 But JESUS said: Let her alone, why do you molest her? She hath wrought a good work upon me.

7 For the poor you have always with you; and whensoever you will, you may do them good; but me you have not always.

8 What she had, she hath done; **she is come beforehand to anoint my body for the burial.**

9 **Amen I say to you, *wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her.***

10 [3] And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them.

11 Who hearing it were glad; and they promised him they would give him money. And he sought how he might conveniently betray him.

12 [4] Now on the first day of the unleavened bread when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the pasch?

13 And he sendeth two of his disciples, and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him;

14 And whithersoever he shall go in, say to the master of the house, **The master saith,** Where is my refectory, where I may eat the pasch with my disciples?

15 And he will shew you a large dining-room furnished; and there prepare ye for us.

16 And his disciples went their way, and came into the city; and they found as he had told them, and they prepared the pasch.

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[1] Matt. 26. 2. Luke 22. 7. A.D. 33.—[2] Matt. 26. 6. John 12. 1.

CHAP. XIV. Ver. 1. *Azymes.* That is, the feast of the unleavened bread.

[3] Matt. 26. 14.—[4] Matt. 26. 17. Luke 22. 7

17 [1] And when evening was come, he cometh with the twelve.

18 And when they were at table and eating, Jesus saith: **Amen I say to you, [2] one of you that eateth with me shall betray me.**

19 But they began to be sorrowful, and to say to him one by one: Is it I?

20 Who saith to them: **One of the twelve, who dippeth with me his hand in the dish.**

21 **And the son of man indeed goeth, [3] as it is written of him: but wo to that man by whom the son of man shall be betrayed.** It were better for him, if that man had not been born.

22 [4] And whilst they were eating, Jesus took bread: and blessing broke, and gave to them, and said: **Take ye, This is my body.**

23 And having taken the chalice, giving thanks he gave *it* to them. And they all drank of it.

24 And he said to them: **This is my blood of the new testament, which shall be shed for many.**

25 **Amen I say to you,** that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God.

26 And when they had said an hymn, they went forth to the mount of olives.

27 And Jesus saith to them: **[5] You will all be scandalized in my regard this night; for it is written, [6] I will strike the shepherd, and the sheep shall be dispersed.**

28 **But after I shall be risen again, I will go before you into Galilee.**

29 But Peter saith to him: Although all shall be scandalized in thee, yet not I.

30 And Jesus saith to him: **Amen I say to thee, to-day even in this night, before the cock crow thrice, thou shalt deny me thrice.**

31 But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all.

32 [7] And they come to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray.

33 And he taketh Peter and James and John with him; and he began to fear and to be heavy.

34 And he saith to them: My soul is sorrowful even unto death; stay you here, and watch.

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[1] Matt. 26. 20. Luke 22. 14.—[2] John 13. 21.—[3] Ps. 40. 10. Acts 1. 16.—[4] Matt. 26. 26. 1 Cor. 11, 24.

[5] John 16. 32.—[6] Zach. 13. 7.—[7] Matt. 26. 36. Luke 22. 40.

Ver. 3. *Crow twice.* The cocks crow at two different times of the night*: viz.,* about midnight for the first time; and then about the time commonly called the *cock-crowing*. And this was the *cock-crowing* our Saviour spoke of; and therefore the other Evangelists take no notice of the first crowing.

35 And when he was gone forward a little he fell flat on the ground; and he prayed that if it might be, the hour might pass from him:

36 And he saith: **Abba, Father,** all things are possible to thee, remove this chalice from me, but not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour?

38 Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.

39 And going away again, he prayed, saying the same words.

40 And when he returned he found them again asleep (for their eyes were heavy), and they knew not what to answer him.

41 And he cometh the third time, and saith to them: Sleep ye now, and take *your* rest. **It is enough: the hour is come; behold the son of man shall be betrayed into the hands of sinners.**

42 **Rise up, let us go. Behold, he that will betray me is at hand.**

43 And while he was yet speaking, cometh Judas Iscariot, one of the twelve, [1] and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients.

44 And he that betrayed him had given them a sign, saying: whomsoever I shall kiss, that is he, lay hold on him, and lead him away carefully.

45 And when he was come, immediately going up to him, he saith: Hail, Rabbi: and he kissed him.

46 But they laid hands on him, and held him.

47 And one of them that stood by drawing a sword, struck a servant of the chief priest, and cut off his ear.

48 And JESUS answering, said to them: Are you come out as to a robber, with swords and staves to apprehend me?

49 I was daily with you in the temple teaching, and you did not lay hands on me. But, that the scriptures may be fulfilled.

50 [2] Then his disciples leaving him, all fled away.

51 And a certain young man followed him having a linen cloth cast about his naked *body;* and they laid hold on him.

52 But he, casting off the linen cloth, fled from them naked.

53 [3] And they brought JESUS to the high-priest; and all the priests and the scribes and the ancients assembled together.

54 And Peter followed him afar off even into the court of the high-priest; and he sat with

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[1] Matt. 26. 47. Luke 22. 47. John 18. 3.

[2] Matt. 26. 56.—[3] Matt. 26. 57. Luke 22. 54. John 18. 13.

[*This Type* indicates a reference to the Church.]

the servants at the fire, and warmed himself.

55 [1] And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and found none.

56 For many bore false witness against him, and their evidences were not agreeing.

57 And some rising up, bore false witness against him, saying:

58 We heard him say, [2] I will destroy this temple made with hands, and within three days I will build another not made with hands.

59 And their witness did not agree.

60 And the high-priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men?

61 But he held his peace and answered nothing. Again the high-priest asked him, and said to him: **Art thou the Christ the Son of the blessed God?**

62 **And Jesus said to him: I am. [3] And you shall see the son of man sitting on the right hand of the power of God, and coming with the clouds of heaven.**

63 Then the high-priest rending his garments, saith: What need we any farther witnesses?

64 **You have heard the blasphemy. What think you?** Who all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophesy; and the servants struck him with the palms of their hands.

66 [4] Now when Peter was in the court below, there cometh one of the maid-servants of the high-priest.

67 And when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth.

68 But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew.

69 [5] And again a maid-servant seeing him, began to say to the standers-by: This is one of them.

70 But he denied again. [6] And after a while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean.

71 But he began to curse and to swear, *saying,* I know not this man of whom you speak.

72 And immediately the cock crew again. [7] And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou

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[1] Matt. 26. 59.—[2] John 2. 19.—[3] Matt. 24. 30. and 26. 64.

[4] Matt. 26. 69. Luke 22. 56. John 18. 17.—[5] Matt. 26. 71.—[6] Luke 22. 59. John 18. 25.—[7] Matt. 26. 75. John 13. 38.

shalt thrice deny me. And he began to weep.

CHAPTER XV.

The continuation of the history of the passion.

AND [1] straightway in the morning the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate.

2 And Pilate asked him: **Art thou the king of the Jews?** But he answering, saith to him: **Thou sayest it.**

3 [2] And the chief priests accused him in many things.

4 And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee.

5 But Jesus still answered nothing; so that Pilate wondered.

6 Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded.

7 And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder.

8 And when the multitude was come up, they began to desire *that he would do,* as he had ever done unto them.

9 And Pilate answered them, and said: Will you that I release to you the king of the Jews?

10 For he knew that the chief priests had delivered him up out of envy.

11 But the chief priests moved the people, that he should rather release Barabbas to them.

12 [3] And Pilate again answering, saith to them: What will you then that I do to the king of the Jews?

13 [4] But they again cried out: Crucify him.

14 And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him.

15 And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified.

16 [5] And the soldiers led him away into the court of the palace, and they call together the whole band:

17 And they clothe him with purple, and platting a crown of thorns, they put it upon him.

18 And they began to salute him: Hail, king of the Jews.

19 And they struck his head with a reed: And they did spit on him. And bowing their knees, they adored him.

20 And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him.

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[1] Matt. 27. 1. Luke 22. 66. John 18. 28.—[2] Matt. 27. 12. Luke 23. 2. John 18. 33.

[3] Matt. 27. 22. Luke 23. 14.—[4] John 18. 40.—[5] Matt. 27. 27. John 19. 2.

21 [1] And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross.

22 And they bring him into the place *called* Golgotha, which being interpreted is, the place of Calvary.

23 And they gave him to drink wine mingled with myrrh: but he took it not.

24 [2] And crucifying him, they divided his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the inscription of his cause was written over: The King of the Jews.

27 And with him they crucify two thieves, the one on his right hand and the other on his left.

28 [3] And the Scripture was fulfilled which saith: *And with the wicked he was reputed.*

29 And they that passed by, blasphemed him, wagging their heads, and saying: [4] Vah, thou that destroyest the Temple of God, and in three days buildest it up again:

30 Save thyself, coming down from the cross.

31 In like manner also the chief priests mocking said with the scribes one to another: **He saved others, himself he cannot save.**

32 **Let Christ the king of Israel come down now from the cross, that we may see and believe.** And they that were crucified with him, reviled him.

33 And when the sixth hour was come, there was darkness over the whole earth until the ninth hour.

34 And at the ninth hour, Jesus cried out with a loud voice, saying: [5] Eloi, Eloi, lamma sabacthani? Which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of the standers-by hearing, said: Behold he calleth Elias.

36 And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias come to take him down.

37 And Jesus having cried out with a loud voice, gave up the ghost.

38 And the veil of the temple was rent in two, from the top to the bottom.

39 And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said:

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[1] Matt. 27. 32. Luke 23. 26. [2] Matt. 27. 35. Luke 23. 34. John 19. 23. [3] Isaias 53. 12.—[4] John 2. 19.

[5] Ps. 21. 2. Matt. 27. 46.

CHAP. XV. Ver. 25. *The third hour.* The ancient account divided the day into four parts, which were named from the hour from which they began; the first, third, sixth and ninth hour. Our Lord was crucified a little before noon; before the *third hour* had quite expired; but when the *sixth hour* was near at hand.

[**This Type** indicates a reference to the Divinity of Christ.]

Indeed this man was the Son of God.

40 [1] And there were also women looking on far off: among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome;

41 Who also when he was in Galilee, followed him, [2] and ministered to him, and many other women that came up with him to Jerusalem.

42 [3] And when evening was now come(because it was the Parasceve, that is, the day before the Sabbath),

43 Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of JESUS.

44 But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead.

45 And when he had understood it by the centurion, he gave the body to Joseph.

46 And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre, which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

47 And Mary Magdalen and Mary *the mother* of Joseph beheld where he was laid.

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[1]Matt. 27. 55.—[2]Luke 8. 2.—[3]Matt. 27. 57. Luke 23. 50. John 19. 38.

CHAPTER XVI.

Christ's resurrection and ascension.

AND [4] when the Sabbath was past, Mary Magdalen and Mary *the mother* of James and Salome brought sweet spices, that coming they might anoint JESUS.

2 And very early in the morning the first day of the week, they come to the sepulchre, the sun being now risen.

3 And they said one to another: Who shall roll us back the stone from the door of the sepulchre?

4 And looking, they saw the stone rolled back. For it was very great.

5 [5] And entering into the sepulchre, they saw a young man sitting on the right side clothed with a white robe: and they were astonished.

6 Who saith to them: **Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him.**

7 But go, tell his disciples and Peter, that he goeth before you into Galilee; **there you shall see him, [6] as he told you.**

8 But they going out, fled

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[4]Matt. 28. 1. Luke 24. 1. John 20. 1. —[5]Matt. 28. 5. Luke 24. 4. John 20. 12.—[6]Supra, 14. 28.

CHAP. XVI. Ver. 2. *The sun being now risen.* They set out before it was light, to go to the sepulchre; but the sun was risen when they arrived there. Or, figuratively, the *sun* here spoken of is the *sun of justice,* Christ Jesus our Lord, who was risen before their coming.

from the sepulchre. For a trembling and fear had seized them: and they said nothing to any man; for they were afraid.

9 But he rising early [1] the first day of the week, appeared first to Mary Magdalen, out of whom he had cast seven devils.

10 She went and told them that had been with him, who were mourning and weeping.

11 And they hearing that he was alive, and had been seen by her, did not believe.

12 [2] And after that he appeared in another shape to two of them walking, as they were going into the country.

13 And they going told it to the rest: neither did they believe them.

14 At length he appeared to the eleven as they were at table: and he upbraided them **with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again.**

15 ***And he said to them: Go ye into the whole world and preach the gospel to every creature.***

16 ***He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned.***

17 And these signs shall follow them that believe: [3] **In my name** they shall cast out devils: [4] they shall speak with new tongues;

18 [5] They shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: [6] they shall lay their hands upon the sick, and they shall recover.

19 And **the Lord Jesus,** after he had spoken to them, [7] **was taken up into heaven, and sitteth on the right hand of God.**

20 *But they going forth, preached everywhere: the Lord working withal, and confirming the word with signs that followed.*

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[1] John 20, 16.—[2] Luke 24, 13.

[3] Acts 16. 18.—[4] Acts 2. 4. and 10 46.—[5] Acts 28. 5.—[6] Acts 28. 8.—[7] Luke 24. 51.

[**This Type** indicates a reference to the Divinity of Christ.]

THE

HOLY GOSPEL OF JESUS CHRIST

ACCORDING TO ST LUKE

ST. LUKE was a native of Antioch, the capital of Syria; he was by profession a physician, and some ancient writers say, that he was very skilful in painting. He was converted by St. Paul, and became his disciple and his companion in his travels, and fellow-labourer in the ministry of the Gospel. He wrote in Greek about twenty-four years after our Lords ascension.

CHAPTER I

The conception of John the Baptist, and of Christ; the visitation and canticle of the Blessed Virgin; the birth of the Baptist, and the canticle of Zachary.

FORASMUCH as many have taken in hand to set forth in order a narration of the things that have been accomplished among us;

2 According as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word:

3 It seemed good to me also, having diligently attained to all things from the beginning, to write to thee, in order, most excellent Theophilus,

4 That thou mayest know the verity of those words in which thou hast been instructed.

5 There was in the days of Herod, the king of Judea, a certain priest named Zachary, [1] of the course of Abia, and his wife was of the daughters of Aaron, and her name Elizabeth.

6 And they were both just before God, walking in all the commandments and justifications of the Lord without blame.

7 And they had no son, for that Elizabeth was barren, and they both were well advanced in years.

8 And it came to pass, when he executed the priestly function in the order of his course before God,

9 According to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord;

10 [2] And all the multitude of the people was praying without at the hour of incense.

11 And there appeared to him an Angel of the Lord,

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[1] 1 Par. 24. 10.

[2] Exod. 30. 7. Lev. 16. 17.

CHAP. 1. Ver. 5. *Of the course of Abia, i.e.,* of the *rank* of Abia, which word in the Greek is commonly put for the employment of *one day;* but here for the functions of a *whole week.* For, by the appointment of David, 1 *Paral.* 24, the descendants from Aaron were divided into twenty-four families, of which the eighth was Abia, from whom descended this Zacharias, who at this time was in the *week* of his priestly functions.

[*This Type* indicates a reference to the Church.]

standing on the right side of the altar of incense.

12 And Zachary seeing him was troubled, and fear fell upon him;

13 But the Angel said to him: Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John;

14 And thou shalt have joy and gladness, and many shall rejoice in his nativity.

15 For he shall be great before the Lord: and shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother's womb.

16 **And he shall convert many of the children of Israel to the Lord their God.**

17 **And he shall go before him in the spirit and power of Elias;** [1] that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, **to prepare unto the Lord** a perfect people.

18 And Zachary said to the Angel: Whereby shall I know this? for I am an old man; and my wife is advanced in years.

19 And the Angel answering, said to him: I am Gabriel who stand before God; and am sent to speak to thee, and to bring thee these good tidings.

20 And behold thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass: because thou hast not believed my words, which shall be fulfilled in their time.

21 And the people was waiting for Zachary; and they wondered that he tarried so long in the temple.

22 And when he came out he could not speak to them, and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.

23 And it came to pass, after the days of his office were accomplished, he departed to his own house.

24 And after those days, Elizabeth his wife conceived; and hid herself five months, saying:

25 Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.

26 And in the sixth month the Angel Gabriel was sent from God into a city of Galilee, called Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the Angel being come in, said unto her: **Hail, full of grace, the Lord is with thee: Blessed art thou among women.**

29 Who having heard, was troubled at his saying, and thought with herself what

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[1] Malac. 4. 6. Matt 11. 14.

[**This Type** indicates a reference to the Divinity of Christ.]

manner of salutation this should be.

30 And the Angel said to her: Fear not, Mary, for thou hast found grace with God.

31 [1] **Behold thou shalt conceive in thy womb, and shalt bring forth a son; [2] and thou shalt call his name Jesus.**

32 **He shall be great, and shall be called the Son of the most High, and the Lord God shall give unto him the throne of David his father: [3] and he shall reign in the house of Jacob for ever,**

33 ***And of his kingdom there shall be no end.***

34 And Mary said to the Angel: How shall this be done, because I know not man?

35 And the Angel answering said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. **And therefore also the Holy which shall be born of thee shall be called the Son of God.**

36 And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren;

37 Because no word shall be impossible with God.

38 And Mary said: Behold the handmaid of the Lord, **be it done to me according to thy word.** And the Angel departed from her.

39 And Mary rising up in those days, went into the hill country with haste into a city of Juda.

40 And she entered into the house of Zachary, and saluted Elizabeth.

41 And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost:

42 And she cried out with a loud voice, and said: **Blessed art thou among women, and blessed is the fruit of thy womb.**

43 **And whence is this to me, that the mother of my Lord should come to me?**

44 For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

45 **And blessed art thou that hast believed,** because those things shall be accomplished that were spoken to thee by the Lord.

46 And Mary said: My soul doth magnify the Lord:

47 And my spirit hath rejoiced in God my Saviour.

48 Because he hath regarded the humility of his handmaid; for behold from henceforth **all generations shall call me blessed.**

49 Because he that is mighty

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[1] Isaias 7. 14.—[2] Infra, 2. 21.—[3] Dan. 7. 14. and 27. Mich. 4. 7.

Ver. 48. *Shall call me blessed.* These words are a prediction of that honour which the church in all ages should pay to the blessed Virgin. Let Protestants examine whether they are any way concerned in this prophecy.

[*This Type* indicates a reference to the Church.]

hath done great things to me: and holy is his name.

50 And his mercy is from generation unto generations, to them that fear him.

51 He hath shewed might [1] in his arm: he hath scattered the proud in the conceit of their heart.

52 He hath put down the mighty from their seat, and hath exalted the humble.

53 [2] He hath filled the hungry with good things: and the rich he hath sent empty away.

54 He hath received Israel his servant, bing mindful of his mercy.

55 As he spoke to our fathers, [3] to Abraham and to his seed for ever.

56 And Mary abode with her about three months: and she returned to her own house.

57 Now Elizabeth's full time of being delivered was come, and she brought forth a son.

58 And her neighbours and kinsfolks heard that the Lord had shewed his great mercy towards her, and they congratulated with her.

59 And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary.

60 And his mother answering, said: Not so, but he shall be called John.

61 And they said to her: There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And demanding a writing-table, he wrote, [4] saying: John is his name. And they all wondered.

64 And immediately his mouth was opened, and his tongue *loosed,* and he spoke blessing God.

65 And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea:

66 And all they that had heard them laid them up in their heart, saying: What an one, think ye, shall this child be? For the hand of the Lord was with him.

67 And Zachary his father was filled with the Holy Ghost: and he prophesied, saying:

68 [5] **Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people:**

69 [6] And hath raised up an horn of salvation to us, in the house of David his servant.

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[1] Isaias 51. 9. Ps. 32. 10.—[2] 1 Kings 2. 5. Ps. 33. 11.—[3] Gen. 17. 9. and 22. 16. Ps. 131. 11. Isaias 41. 8.

[4] Supra, 13.—[5] Ps. 73. 12.—[6] Ps. 131. 17.

Ver. 69. *Horn of salvation, i.e.,* '*A powerful salvation,* as Dr. Witham translates it. For in the Scripture, by *horn* is generally understood strength and *power.*

[**This Type** indicates a reference to the Divinity of Christ.]

70 [1] As he spoke by the mouth of his holy prophets, who are from the beginning.

71 Salvation from our enemies, and from the hand of all that hate us.

72 To perform mercy to our fathers; and to remember his holy testament.

73 [2] The oath which he swore to Abraham our father, that he would grant to us,

74 That being delivered from the hand of our enemies, we may serve him without fear,

75 In holiness and justice before him, all our days.

76 And thou child, shalt be called the prophet of the highest: **for thou shalt go before the face of the Lord to prepare his ways.**

77 [3] To give knowledge **of salvation to his people,** unto the remission of their sins.

78 Through the bowels of the mercy of our God, **in which [4] the Orient, from on high, hath visited us.**

79 To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

80 And the child grew, and was strengthened in spirit: and was in the deserts until the day of his manifestation to Israel.

CHAPTER II.

The birth of Christ: his presentation in the temple: Simeon's prophecy. Christ at twelve years of age is found amongst the doctors.

AND it came to pass that in those days there went out a decree from Cesar Augustus; that the whole world should be enrolled.

2 This enrolling was first made by Cyrinus the governor of Syria.

3 And all went to be enrolled, every one into his own city.

4 And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of [5] David, which is called [6] Bethlehem: because he was of the house and family of David.

5 To be enrolled with Mary his espoused wife, who was with child.

6 And it came to pass, that when they were there, her days were accomplished, that she should be delivered.

7 And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger: because there was no room for them in the inn.

8 And there were in the same country shepherds watching, and keeping the night-watches over their flock.

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[1] Jer. 23. 6. and 30. 10.—[2] Gen. 22. 16. Jer. 31. 33. Heb. 6. 13. and 17.—[3] Mal. 4. 5. Supra, 17.—[4] Zach. 3. 9. and 6. 12. Mal. 4. 2.

Ver. 78. *The Orient.* It is one of the titles of the Messias, the true light of the world, and the sun of justice.

[5] Kings 20. 6.—[6] Mich. 5. 2. Matt. 2. 6.

CHAP. II. Ver. 7. *Her first-born.* The meaning is, not that she had afterward any other child; but it is a way of speech among the *Hebrews,* to call them also the *first-born,* who are the only children. See Annot. *Matt.* 1. 25

[*This Type* indicates a reference to the Church.]

9 And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear.

10 And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people:

11 **For this day is born to you a Saviour, who is Christ the Lord, in the city of David.**

12 And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger.

13 And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying:

14 **Glory to God in the highest: and on earth peace to men of good will.**

15 And it came to pass, after the angels departed from them into heaven, the shepherds said one to another; Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us.

16 And they came with haste: and they found Mary and Joseph, and the infant lying in the manger.

17 **And seeing, they understood of the word that had been spoken to them concerning this child.**

18 And all that heard wondered: and at those things that were told them by the shepherds.

19 But Mary kept all these words, pondering *them* in her heart.

20 And the shepherds returned, glorifying and praising God, for all the things they had heard, and seen, as it was told unto them.

21 [1] And after eight days were accomplished that the child should be circumcised; **his name was called [2] Jesus,** which was called by the angel, before he was conceived in the womb.

22 And after the days of her purification [3] according to the law of Moses were accomplished, they carried him to Jerusalem, to present him to the Lord.

23 As it is written in the law of the Lord: [4] *Every male opening the womb shall be called holy to the Lord.*

24 And to offer a sacrifice according as it is written [5] in the law of the Lord, a pair of turtle doves, or two young pigeons.

25 And behold there was a man in Jerusalem named Simeon, and this man was just and devout, **waiting for the consolation of Israel:** and the Holy Ghost was in him.

26 And he had received an answer from the Holy Ghost, that he should not see death **before he had seen the Christ of the Lord.**

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[1] Gen. 17. 12. Lev. 12. 3.—[2] Matt. 1. 21. Supra, 1. 31.—[3] Lev. 12. 6.—[4] Exod. 13. 2. Num. 8. 16.—[5] Lev. 12. 8.

27 And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law,

28 He also took him into his arms, and blessed God, and said:

29 Now thou dost dismiss thy servant, O Lord, according to thy word in peace:

30 **Because my eyes have seen thy salvation,**

31 Which thou hast prepared before the face of all peoples:

32 A light to the revelation of the gentiles, and the glory of thy people Israel.

33 And his father and mother were wondering at those things, which were spoken concerning him.

34 And Simeon blessed them, and said to Mary his mother: [1] Behold this *child* is set for the fall, and for the resurrection of many in Israel, and **for a sign which shall be contradicted:**

35 And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity.

37 And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day.

38 Now she at the same hour coming in, **confessed to the Lord; and spoke of him to all that looked for the redemption of Israel.**

39 And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth.

40 And the child grew, and waxed strong, full of wisdom: and the grace of God was in him.

41 And his parents went every year to Jerusalem [2] at the solemn day of the pasch.

42 And when he was twelve years [3] old, they going up into Jerusalem according to the custom of the feast,

43 And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not.

44 And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance.

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[1] Isaias 8. 14. Rom. 9. 33. 1 Pet. 2. 7.

Ver. 34. *For the fall,* &c. Christ came for the salvation of all men; but here *Simeon* prophesies what would come to pass, that *many* through their own wilful blindness and obstinacy would not believe in Christ, nor receive his doctrine, which therefore would be *ruin* to them; but to others a *resurrection,* by their believing in him and obeying his commandments.

Exod. 23. 15. and 34. 18. Deut. 16. 1.—[3] A.D. 12. Secundum Vul. 8.

[***This Type*** indicates a reference to the Church.]

45 And not finding him, they returned into Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions.

47 And all that heard him were astonished at his wisdom and his answers.

48 And seeing *him,* they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing.

49 And he said to them: How is it that you sought me? **did you not know that I must be about my father's business?**

50 And they understand not the word, that he spoke unto them.

51 And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart.

52 And JESUS advanced in wisdom and age, and grace with God and men.

CHAPTER III.

John's mission and preaching. Christ is baptized by him.

NOW in the fifteenth year [1] of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina,

2 [2] Under the high-priests Annas and Caiphais: the word of the Lord was made unto John the son of Zachary, in the desert.

3 [3] And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins;

4 As it was written in the book of the sayings of Isaias the prophet: [4] *A voice of one crying in the wilderness:* **Prepare ye the way of the Lord, make straight his paths.**

5 *Every valley shall be filled; and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways, plain:*

6 And all flesh shall see the salvation of God.

7 He said therefore to the multitudes that went forth to be baptized by him: [5] Ye offspring of vipers, who hath shewed you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of penance, and do not begin to say, We have Abraham for our father. For I say unto you, that God is able of these stones to raise up children to Abraham.

9 For now the axe is laid to

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[1] A.D. secundum Vul. 28.

[2] Acts 4. 6.—[3] Matt. 3. 1. Mark 1. 4.—[4] Isaias 40, 3. John 1. 23. [5] Matt. 3. 7. and 23. 33.

[**This Type** indicates a reference to the Divinity of Christ.]

the root of the trees. Every tree therefore that bringeth not forth good fruit, shall be cut down, and cast into the fire.

10 And the people asked him, saying: What then shall we do?

11 And he answering, said to them: [1] He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner.

12 And the publicans also came to be baptized, and said to him: Master, what shall we do?

13 But he said to them: Do nothing more than that which is appointed you.

14 And the soldiers also asked him, saying: And what shall we do? And he said to them: Do violence to no man, neither calumniate any man: and be content with your pay.

15 And as the people was of opinion, and all were thinking in their hearts of John, **that perhaps he might be the Christ:**

16 John answered, saying unto all: [2] I indeed baptize you with water; **but there shall come one mightier than I,** the latchet of whose shoes I am not worthy to loose; [3] **he shall baptize you with the Holy Ghost and with fire.**

17 Whose fan is in his hand, and he will purge his floor; and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire.

18 And many other things exhorting did he preach to the people.

19 [4] But Herod the tetrarch, when he was reproved by him for Herodias his brother's wife, and for all the evils which Herod had done,

20 He added this also above all, and shut up John in prison.

21 [5] Now it came to pass, when all the people were baptized, that JESUS also being baptized and praying, heaven was opened:

22 **And the Holy Ghost descended in a bodily shape as a dove upon him: and a voice came from heaven: [6] Thou art my beloved Son, in thee I am well pleased.**

23 And JESUS himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph, who was of Heli, who was of Mathat,

24 Who was of Levi, who was of Melchi, who was of Janne, who was of Joseph,

25 Who was of Mathathias, who was of Amos, who was of

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[1] Jas. 2. 15. 1 John 3. 17.—[2] Matt. 3. 11. Mark 1. 8. John 1. 26—[3] Matt. 3. 11. Acts 1. 5. 11. 16. and 19. 4.

[4] Matt. 14. 4. Mark 6. 17.—[5] Matt. 3. 16. Mark 1. 10. John 1. 32.—[6] Matt. 3 17. and 17. 5. Infra, 9. 35. 2. Pet. 1. 17.

CHAP. III. Ver. 23. *Who was of Heli,* St. *Joseph,* who by nature was the son of *Jacob* (St. *Matt.* 1. 16), in the account of the law was son of *Heli.* For *Heli* and *Jacob* were brothers, by the same mother; and *Heli,* who was the elder, dying without issue. *Jacob,* as the law directed, married his widow; in consequence of such marriage his son *Joseph* was reputed in the law the son of Heli.

[***This Type*** indicates a reference to the Church.]

Nahum, who was of Hesli, who was of Nagge,

26 Who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda,

27 Who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel who was of Neri,

28 Who was of Melchi, who was of Addi, who was of Cosan, who was of Helmadan, who was of Her,

29 Who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi,

30 Who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim,

31 Who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David,

32 Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson,

33 Who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas,

34 Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor,

35 Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale,

36 Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech,

37 Who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan,

38 Who was of Henos, who was of Seth, who was of Adam, who was of God.

CHAPTER IV.

Christ's fasting, and temptation. He is persecuted in Nazareth: his miracles in Capharnaum.

AND [1] Jesus being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert,

2 For the space of forty days; and was tempted by the devil. And he ate nothing in those days; and when they were ended he was hungry.

3 And the devil said to him: **If thou be the Son of God,** say to this stone that it be made bread.

4 And Jesus answered him: It is written: [2] that *man liveth not by bread alone, but by every word of God.*

5 And the devil led him into a high mountain, and shewed him all the kingdoms of the world in a moment of time.

6 And he said to him: To thee will I give all this power, and the glory of them; for to me they are delivered, and to whom I will, I give them.

7 If thou therefore wilt

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[1] Matt. 4. 1. Mark 1. 2.—[2] Deut. 8. 3. Matt. 4. 4.

[**This Type** indicates a reference to the Divinity of Christ.]

adore before me, all shall be thine.

8 And JESUS answering said to him: [1] It is written: **Thou shalt adore the Lord thy God, and him only shalt thou serve.**

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple; and he said to him: **If thou be the Son of God, cast thyself from hence.**

10 [2] For it is written, that *he hath given his angels charge over thee, that they keep thee:*

11 And that in *their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone.*

12 And JESUS answering said to him: It is said, [3] **Thou shalt not tempt the Lord thy God.**

13 And all the temptation being ended, the devil departed from him for a time.

14 [4] And JESUS returned in the power of the Spirit into Galilee, and the fame of him went out through the whole country.

15 And he taught in their synagogues, and was magnified by all.

16 [5] And he came to Nazareth where he was brought up: and he went into the synagogue according to his custom on the sabbath-day; and he rose up to read.

17 And the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written:

18 [6] *The spirit of the Lord is upon me, wherefore he hath anointed me, to preach the gospel to the poor, he hath sent me to heal the contrite of heart:*

19 *To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward.*

20 And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him.

21 And he began to say to them: **This day is fulfilled this scripture in your ears.**

22 And all gave testimony to him: and they wondered at the words of grace that proceeded from his mouth, and they said: Is not this the son of Joseph?

23 And he said to them: Doubtless you will say to me this similitude: Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country.

24 And he said: Amen I say to you, that no prophet is accepted in his own country.

25 In truth I say to you, [7] there were many widows in the days of Elias in Israel, when heaven was shut up three

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[1] Deut. 6. 13. and 10. 20.—[2] Ps. 90. 11.—[3] Deut. 6. 16.—[4] Matt. 4. 12. Mark 1. 14.—[5] Matt. 13. 54. Mark 6. 1. John 4. 45.

[6] Isaias 61. 1.—[7] 3 Kings 17. 9.

[*This Type* indicates a reference to the Church.]

years and six months, when there was a great famine throughout all the earth.

26 And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman.

27 [1] And there were many lepers in Israel in the time of Eliseus the prophet; and none of them was cleansed but Naaman the Syrian.

28 And all they in the synagogue, hearing those things, were filled with anger.

29 And they rose up and thrust him out of the city: and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong.

30 **But he passing through the midst of them, went his way.**

31 [2] And he went down into Capharnaum, a city of Galilee; and there he taught them on the sabbath-days.

32 [3] And they were astonished at his doctrine: **for his speech was with power.**

33 [4] And in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice.

34 Saying: Let us alone, what have we to do with thee, JESUS of Nazareth? art thou come to destroy us? **I know thee who thou art, the Holy One of God.**

35 And JESUS rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurt him not at all.

36 And there came fear upon all, and they talked among themselves, saying: What word is this, **for with authority and power he commandeth the unclean spirits, and they go out?**

37 And the fame of him was published into every place of the country.

38 And JESUS rising up out of the synagogue, went into Simon's house. [5] And Simon's wife's mother was taken with a great fever, and they besought him for her.

39 And standing over her, he **commanded the fever, and it left her.** And immediately rising, she ministered to them.

40 And when the sun was down, all they that had any sick with divers diseases, brought them to him. **But he laying his hands on every one of them, healed them.**

41 [6] And devils went out from many, crying out and saying: **Thou art the Son of God.** And rebuking them, he suffered them not to speak: **for they knew that he was Christ.**

42 And when it was day, going out he went into a desert place: and the multitudes sought him, and came unto him: and they stayed him that he should not depart from them.

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[1] 4 Kings 5. 14.—[2] Matt. 4. 13. Mark 1. 21.—[3] Matt. 7. 28.—[4] Mark 1. 23.

[5] Matt. 8. 14. Mark 1. 31.—[6] Mark 1. 34.

[**This Type** indicates a reference to the Divinity of Christ.]

43 To whom he said: **To other cities also I must preach the kingdom of God: for therefore am I sent.**

44 And he was preaching in the synagogues of Galilee.

CHAPTER V.

The miraculous draught of fishes. The cure of the leper and the paralytic. The call of Matthew.

AND it came to pass that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth.

2 [1] And saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets.

3 And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship.

4 Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said to him: Master, we have labored all the night, and have taken nothing; but at thy word I will let down the net.

6 **And when they had done this, they enclosed a very great multitude of fishes, and their net broke.**

7 And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking.

8 Which when Simon Peter saw, he fell down at JESUS's knees, saying: Depart from me, for I am a sinful man, O Lord.

9 **For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken.**

10 And so were also James and John the sons of Zebedee, who were Simon's partners. And JESUS saith to Simon: ***Fear not; from henceforth thou shalt catch men.***

11 And having brought their ships to land, leaving all things they followed him.

12 [2] And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing JESUS, and falling on his face, besought him, saying: Lord, if thou wilt, thou canst make me clean.

13 And stretching forth *his* hand he touched him, saying: **I will. Be thou cleansed.** And immediately the leprosy departed from him.

14 And he charged him that he should tell no man, but, Go, shew thyself to the priest, [3] and offer for thy cleansing according as Moses commanded, for a testimony to them.

15 But the fame of him went abroad the more, and great multitudes came together to hear, **and to be healed by him of their infirmities.**

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[1] Matt. 4. 18. Mark 1. 16.

[2] Matt. 8. 2. Mark 1. 40.—[3] Lev. 14. 4.

[***This Type*** indicates a reference to the Church.]

16 And he retired into the desert and prayed.

17 And it came to pass on a certain day, as he sat teaching, that there were also Pharisees and doctors of the law sitting by, that were come out of every town of Galilee and Judea and Jerusalem; **and the power of the Lord was to heal them.**

18 [1] And behold men brought in a bed a man who had the palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before JESUS.

20 **Whose faith** when he saw, he said: **Man, thy sins are forgiven thee.**

21 And the scribes and Pharisees began to think, saying: **Who is this who speaketh blasphemies? Who can forgive sins, but God alone?**

22 And when JESUS knew their thoughts, answering he said to them: What is it you think in your hearts?

23 Which is easier to say, Thy sins are forgiven thee: or to say, Arise and walk?

24 But that you may know **that the son of man hath power on earth to forgive sins (he saith to the sick of the palsy) I say to thee, Arise, take up thy bed, and go into thy house.**

25 And immediately rising up before them, he took up the bed on which he lay; and went away to his own house, glorifying God.

26 And all were astonished: and they glorified God. And they were filled with fear, saying: **We have seen wonderful things to-day.**

27 [2] And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom, and he said to him: Follow me.

28 And leaving all things, he rose up and followed him.

29 And Levi made him a great feast in his own house; and there was a great company of publicans, and of others, that were at table with him.

30 [3] But the Pharisees and scribes murmured, saying to his disciples: Why do you eat and drink with publicans and sinners?

31 And JESUS answering, said to them: They that are whole, need not the physician: but they that are sick.

32 **I** came not to call the just, but sinners to penance.

33 And they said to him: [4] Why do the disciples of John fast often and make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink?

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[1] Matt. 9. 2. Mark 2. 3.

[2] Matt. 9. 9. Mark 2. 14.—[3] Mark 2. 16.—[4] Mark 2. 18.

[**This Type** indicates a reference to the Divinity of Christ.]

34 To whom he said: Can you make the **children of the bridegroom fast, whilst the bridegroom is with them?**

35 But the days will come; when **the bridegroom shall be taken away from them,** then shall they fast in those days.

36 And he spoke also a similitude to them: *That no man putteth a piece from a new garment upon an old garment:* otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old.

37 *And no man putteth new wine into old bottles:* otherwise the new wine will break the bottles, and it will be spilled and the bottles will be lost.

38 But new wine must be put into new bottles; and both are preserved.

39 *And no man drinking old, hath presently a mind to new:* for he saith, The old is better.

CHAPTER VI.

Christ excuses his disciples: he cures upon the sabbath day: chooses the twelve, and makes a sermon to them.

AND [1] it came to pass on the second first sabbath, that as he went through the cornfields his disciples plucked the ears, and did eat, rubbing them in their hands.

2 And some of the Pharisees said to them: Why do you that which is not lawful on the sabbath days?

3 And JESUS answering them, said: Have you not read so much as this, what David did, when himself was hungry and they that were with him:

4 [2] How he went into the house of God, and took and ate the bread of proposition, and gave to them that were with him, which is not lawful to eat, [3] but only for the priests?

5 And he said to them: **The son of man is Lord also of the sabbath.**

6 And it came to pass also on another sabbath, that he entered into the synagogue, and taught. [4] And there was a man, whose right hand was withered.

7 And the scribes and Pharisees watched if he would heal on the sabbath; that they might find an accusation against him.

8 But he knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in the midst. And rising he stood forth.

9 Then JESUS said to them; I ask you, if it be lawful on the sabbath-days to do good or to do evil; to save life, or to destroy?

10 And looking round about on them all, he said to the man: **Stretch forth thy hand.** And

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[1] Matt. 12. 1. Mark 2. 23.

CHAP. VI. Ver. *The second first sabbath.* Some understand this of the sabbath of Pentecost, which was the second in course amongst the great feasts; others, of a sabbath day that immediately followed any solemn feast.

[2] 1 Kings 21. 6.—[3] Exod. 29. 32. Lev. 24. 9.—[4] Matt. 12. 10. Mark 3. 1.

he stretched it forth; and his hand was restored.

11 And they were filled with madness; and they talked one with another, what they might do to JESUS.

12 And it came to pass in those days, that he went out into a mountain to pray, and he passed the whole night in the prayer of God.

13 [1] And when day was come, he called unto him his disciples; ***and he chose twelve of them (whom also he named Apostles):***

14 Simon ***whom he surnamed Peter,*** and Andrew his brother, James and John, Philip and Bartholomew.

15 Matthew and Thomas, James *the son* of Alpheus, and Simon who is called Zelotes,

16 And Jude *the brother* of James, and Judas Iscariot who was the traitor.

17 And coming down with them, he stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon,

18 Who were come **to hear him, and to be healed of their diseases.** And they that were troubled **with unclean spirits, were cured.**

19 And all the multitude sought to touch him, **for virtue went out from him, and healed all.**

20 [2] And he, lifting up his eyes on his disciples, said: Blessed are ye poor: for yours is the kingdom of God.

21 [3] Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh.

22 [4] ***Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil,*** **for the son of man's sake.**

23 Be glad in that day and rejoice; for behold, your reward is great in heaven. For according to these things did their fathers to the prophets.

24 [5] But wo to you that are rich: for you have your consolation.

25 [6] Wo to you that are filled: for you shall hunger. Wo to you that now laugh: for you shall mourn and weep.

26 Wo to you when men shall bless you: For according to these things did their fathers to the false prophets.

27 **But I say to you** that hear: [7] Love your enemies, do good to them that hate you.

28 Bless them that curse you, and pray for them that calumniate you.

29 And to him that striketh thee on the *one* cheek, offer also the other. And him that taketh away from thee thy

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[1] Matt. 10. 1. Mark 3. 13.

[2] Matt. 5. 2.—[3] Matt. 5. 6.—[4] Matt. 5 11.—[5] Eccli. 31. 8. Amos 6. 1.—[6] Isaias 65. 13.—[7] Matt. 5. 44.

[**This Type** indicates a reference to the Divinity of Christ.]

cloak, forbid not to take thy coat also.

30 Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again.

31 And as you would that men should do to you, do you also to them in like manner.

32 And if you love them that love you, what thanks are to you? for sinners also love those that love them.

33 And if you do good to them who do good to you, what thanks are to you? for sinners also do this.

34 [1] And if you lend to them of whom ye hope to receive, what thanks are to you? for sinners also lend to sinners, for to receive as much.

35 But love ye your enemies; do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest: for he is kind to the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 [2] Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven.

38 Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. [3] For with the same measure that you shall mete withal, it shall be measured to you again.

39 And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch?

40 [4] The disciple is not above his master: but every one shall be perfect, if he be as his master.

41 [5] And why seest thou the mote in thy brother's eye, but the beam that is in thy own eye thou considerest not?

42 Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye: and then shalt thou see clearly to take out the mote from thy brother's eye.

43 [6] For there is no good tree that bringeth forth evil fruit: nor an evil tree that bringeth forth good fruit.

44 For every tree is known by its fruit. For men do not gather figs from thorns; nor from a bramble bush do they gather the grape.

45 A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of

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[1] Deut. 15. 8. Matt. 5. 42.—[2] Matt. 7. 1.

[3] Matt. 7. 2. Mark 4. 24.—[4] Matt. 10. 24. John 13. 16.—[5] Matt. 7. 3.—[6] Matt 7. 18. and 12. 33.

[*This Type* indicates a reference to the Church.]

the abundance of the heart the mouth speaketh.

46 **And why call you me [1] Lord, Lord: and do not the things which I say?**

47 ***Everyone that cometh to me, and heareth my words, and doth them, I will shew you to whom he is like.***

48 He is like to a man building a house, who digged deep, and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house, and it could not shake it; for it was founded on a rock.

49 But he that heareth, and doth not: is like to a man building his house upon the earth without a foundation: against which the stream beat vehemently, and immediately it fell, and the ruin of that house was great.

CHAPTER VII.

Christ heals the centurion's servant: raises the widow's son to life: answers the messengers sent by John: and absolves the penitent sinner.

AND [2] when he had finished all his words in the hearing of the people, he entered into Capharnaum.

2 And the servant of a certain centurion, who was dear to him, being sick, was ready to die.

3 And when he had heard of Jesus, he sent unto him the ancients of the Jews, desiring him to come and heal his servant.

4 And when they came to Jesus, they besought him earnestly, saying to him: He is worthy that thou shouldst do this for him.

5 For he loveth our nation: and he hath built us a synagogue.

6 And Jesus went with them. And when he was now not far from the house, the centurion sent his friends to him, saying: [3] **Lord, trouble not thyself. For I am not worthy that thou shouldest enter under my roof.**

7 For which cause neither did I think myself worthy to come to thee; **but say the word, and my servant shall be healed.**

8 For I also am a man subject to authority, having under me soldiers: and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it.

9 Which Jesus hearing, marvelled: and turning about to the multitude that followed him, he said: Amen I say to you, I have not found so great faith not even in Israel.

10 And they who were sent being returned to the house, **found the servant whole who had been sick.**

11 And it came to pass afterwards, that he went into a city that is called Naim; and

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[1] Matt. 7. 21. Rom. 2. 13. Jas. 1. 22. —[2] Matt. 8. 5.

[5] Matt. 8. 8.

[**This Type** indicates a reference to the Divinity of Christ.]

there went with him his disciples, and a great multitude.

12 And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her.

13 Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not.

14 And he came near and touched the bier. And they that carried it, stood still. **And he said: Young man, I say to thee, arise.**

15 **And he that was dead, sat up, and began to speak. And he gave him to his mother.**

16 And there came a fear on them all: and they glorified God, saying: [1] **A great prophet is risen up among us: and God hath visited his people.**

17 And this rumour of him went forth throughout all Judea, and throughout all the country round about.

18 And John's disciples told him of all these things.

19 [2] And John called to him two of his disciples, and sent them to Jesus, saying: **Art thou he that art to come; or look we for another?**

20 And when the men were come unto him, they said: John the Baptist hath sent us to thee, saying: Art thou he that art to come; or look we for another?

21 (And in that same hour, he cured many of their diseases, and hurts, and evil spirits: and to many that were blind he gave sight.)

22 And answering, he said to them: **Go and relate to John what you have heard and seen:** [3] The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached:

23 And blessed is he whosoever shall not be scandalized in me.

24 And when the messengers of John were departed, he began to speak to the multitudes concerning John. What went you out into the desert to see? a reed shaken with the wind?

25 But what went you out to see? a man clothed in soft garments? Behold they that are in costly apparel and live delicately, are in the houses of kings.

26 But what went you out to see? a prophet? Yea, I say to you, and more than a prophet:

27 [4] This is he of whom it is written: **Behold I send my angel before thy face, who shall prepare thy way before thee.**

28 For I say to you: Amongst those that are born of women,

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[1] Infra, 24. 19. John 4. 19.—[2] Matt. 11. 2.

[3] Isaias 35. 5.—[4] Mal. 3. 1. Matt. 11. 10. Mark 1. 2.

there is not a greater prophet than John the Baptist. *But he that is the lesser in the kingdom of God, is greater than he.*

29 And all the people hearing, and the publicans, justified God, being baptized with John's baptism.

30 But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized by him.

31 And the Lord said: [1] Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like to children sitting in the market-place, and speaking one to another, and saying: We have piped to you, and you have not danced: we have mourned, and you have not wept.

33 [2] For John the Baptist came neither eating bread nor drinking wine; and you say: He hath a devil.

34 **The son of man is come** eating and drinking; and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners.

35 And wisdom is justified by all her children.

36 And one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee, and sat down to meat.

37 [3] And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment;

38 And standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner.

40 And JESUS answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say *it*.

41 A certain creditor had two debtors, the one owed five hundred pence, and the other fifty.

42 And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most?

43 Simon answering said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.

44 And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no

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[1] Matt. 11. 16.—[2] Matt. 3. 4. Mark 1. 6.

CHAP. VII. Ver. 29. Justified God; i.e., praised the justice of God, feared and worshipped God, as just and merciful. Ver. 36. *One of the Pharisees; i.e., Simon.*

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[1] Matt. 26. 7. Mark 14. 3. John 11. 2. and 12. 3.

[**This Type** indicates a reference to the Divinity of Christ.]

water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them.

45 Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint; but she with ointment hath anointed my feet.

47 Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less.

48 **And he said to her: [1] Thy sins are forgiven thee.**

49 And they that sat at meat with him began to say within themselves: **Who is this that forgiveth sins also?**

50 And he said to the woman: **Thy faith hath made thee safe, go in peace.**

CHAPTER VIII.

The parable of the seed. Christ stills the storm at sea: casts out the legion: heals the issue of blood: and raises the daughter of Jairus to life.

AND it came to pass afterwards, *that he travelled through the cities and towns, preaching and evangelizing the kingdom of God; and the twelve with him.*

2 And certain women who had been healed of evil spirits and infirmities; [2] Mary who is called Magdalen, out of whom seven devils were gone forth,

3 And Joanna the wife of Chusa, Herod's steward, and Susanna, and many others who ministered unto him of their substance.

4 And when a very great multitude was gathered together and hastened out of the cities unto him, he spoke by a similitude.

5 [3] *The sower went out to sow his seed.* And as he sowed some fell by the way side, and it was trodden down, and the fowls of the air devoured it.

6 And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture.

7 And other some fell among thorns, and the thorns growing up with it, choked it.

8 And other some fell upon good ground; and being sprung up yielded fruit a hundred fold. Saying these things, he cried out: He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable might be.

10 To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables, [4] that see-

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[1] Matt. 9. 2.

Ver. 47. *Many sins are forgiven her, because she hath loved much.* In the Scripture an effect sometimes seems attributed to one only cause when there are divers other concurring dispositions; for the sins of this woman, in this verse are said to be forgiven, because *she loved much:* but ver. 50, Christ tells her, *thy faith hath made thee safe.* Hence, in a true conversion are joined faith, hope, love, sorrow for sin, and other pious dispositions.

[2] Mark 16. 9.—[3] Matt. 13. 3. Mark 4. 3.—[4] Isaias 6. 9. Matt. 13. 14. Mark 4. 12. John 12. 40. Acts 28. 26. Rom. 11. 8.

CHAP. VIII. Ver. 10. *Seeing they may not see.* See the annotation, *Mark* iv, 12.

ing they may not see, and hearing may not understand.

11 Now the parable is this: The seed is the word of God.

12 And they by the way side are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved.

13 Now they upon the rock, *are they* who when they hear, receive the word with joy: and these have no roots: for they believe for a while, and in time of temptation they fall away.

14 And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit.

15 But that on the good ground, are they who in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience.

16 [1] Now no man lighting a candle covereth it with a vessel, or putteth it under a bed; but setteth it upon a candlestick, that they who come in may see the light.

17 [2] **For there is not anything secret, that shall not be made manifest; nor hidden, that shall not be known and come abroad.**

18 Take heed therefore how you hear. [3] For whosoever hath, to him shall be given; and whosoever hath not, that also which he thinketh he hath, shall be taken away from him.

19 [4] And his mother and brethren came unto him; and they could not come at him for the crowd.

20 And it was told him: Thy mother and thy brethren stand without, desiring to see thee.

21 Who answering said to them: ***My mother and my brethren, are they who hear the word of God, and do it.***

22 [5] And it came to pass on a certain day, that he went into a little ship with his disciples, and he said to them: Let us go over to the other side of the lake. And they launched forth.

23 And when they were sailing, he slept; and there came down a storm of wind upon the lake, and they were filled, and were in danger.

24 And they came and awakened him, saying: Master, we perish. **But he arising rebuked the wind and the rage of the water; and it ceased, and there was a calm.**

25 And he said to them: **Where is your faith?** Who being afraid, wondered, saying one to another: **Who is this (think you) that he commandeth both the winds and the sea, and they obey him?**

26 And they sailed to the country of the Gerasens which is over against Galilee.

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[1] Matt. 5. 15. Mark 4. 21.—[2] Matt. 10. 26. Mark 4. 21.—[3] Matt. 13. 12. and 25. 29.

[4] Matt. 12. 46. Mark 3. 32.—[5] Matt. 8. 23. Mark 4. 36.

27 And when he was come forth to the land, there met him a certain man who had a devil now a very long time, and he wore no clothes, neither did he abide in a house, but in the sepulchres.

28 And when he saw Jesus, he fell down before him; and crying out with a loud voice, he said: **What have I to do with thee, Jesus, Son of the most high God? I beseech thee, do not torment me.**

29 For he commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains, and kept in fetters; and breaking the bonds he was driven by the devil into the deserts.

30 And Jesus asked him, saying: What is thy name? But he said: Legion; because many devils were entered into him.

31 And they besought him that he would not command them to go into the abyss.

32 And there was there a herd of many swine feeding on the mountain; **and they besought him that he would suffer them to enter into them.** And he suffered them.

33 The devils therefore went out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and was stifled.

34 Which when they that fed them saw done, they fled, and told it in the city and in the villages.

35 And they went out to see what was done; and they came to Jesus, and found the man, out of whom the devils were departed, sitting at his feet, clothed, and in his right mind, and they were afraid.

36 And they also that had seen told them how he had been healed from the legion.

37 And all the multitude of the country of the Gerasens besought him to depart from them; for they were taken with great fear. And he going up into the ship returned back again.

38 Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying:

39 **Return to thy house, and tell how great things God hath done to thee.** And he went through the whole city, publishing how great things Jesus had done to him.

40 And it came to pass, that when Jesus was returned, the multitude received him: for they were all waiting for him.

41 [1] And behold there came a man whose name was Jairus, and he was a ruler of the synagogue: and he fell down at the feet of Jesus, beseeching him that he would come into his house.

42 For he had an only daughter almost twelve years

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[1] Matt. 9. 18. Mark 5. 22.

[*This Type* indicates a reference to the Church.]

old, and she was dying. And it happened, as he went, that he was thronged by the multitudes.

43 And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any:

44 She came behind him, and **touched the hem of his garment; and immediately the issue of her blood stopped.**

45 And Jesus said: Who is it that touched me? And all denying, Peter and they that were with him said: Master, the multitudes throng and press thee, and dost thou say, Who touched me?

46 And Jesus said: Somebody hath touched me; for I know that virtue is gone out from me.

47 And the woman seeing that she was not hid, came trembling, and fell down before his feet: and declared before all the people for what cause she had touched him, and how she was immediately healed.

48 But he said to her: **Daughter, thy faith hath made thee whole; go thy way in peace.**

49 As he was yet speaking, there cometh one to the ruler of the synagogue, saying to him: Thy daughter is dead: trouble him not.

50 And Jesus hearing this word, answered the father of the maid: **Fear not; believe only, and she shall be safe.**

51 And when he was come to the house, he suffered not any man to go in with him, but Peter, and James, and John, and the father and mother of the maiden.

52 And all went and mourned for her. But he said: Weep not; the maid is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 But he taking her by the hand, cried out, saying: **Maid, arise.**

55 **And her spirit returned, and she rose immediately.** And he bid them give her to eat.

56 And her parents were astonished, whom he charged to tell no man what was done.

CHAPTER IX.

Christ sends forth his apostles: feeds five thousand with five loaves: is transfigured: and casts out a devil.

THEN [1] *calling together the twelve apostles,* **he gave them power and authority over all devils, and to cure diseases.**

2 *And he sent them to preach the kingdom of God,* and to heal the sick.

3 [2] And he said to them: Take nothing for your journey, neither staff, nor scrip, nor bread, nor money, neither have two coats.

4 And whatsoever house you

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[1] Matt. 10. 1. Mark 3. 15.—[2] Matt. 10. 9. Mark 6. 8.

shall enter into, abide there, and depart not from thence.

5 And whosoever will not receive you, [1] when ye go out of that city, shake off even the dust of your feet for a testimony against them.

6 And *going out they went about through the towns, preaching the gospel and healing everywhere.*

7 [2] Now Herod the tetrarch heard of all things that were done by him; and he was in a doubt because it was said

8 By some, that John was risen from the dead: but by other some, that Elias hath appeared; and by others, that one of the old prophets was risen again.

9 And Herod said: John I have beheaded; but who is this of whom I hear such things? And he sought to see him.

10 And the apostles, when they were returned, told him all they had done: and taking them he went aside into a desert place apart, which belongeth to Bethsaida.

11 Which when the people knew they followed him, and he received them, *and spoke to them of the kingdom of God,* **and healed them** who had need of healing.

12 Now the day began to decline. And the twelve came and said to him: [3] Send away the multitude, that going into the towns and villages round about, they may lodge and get victuals; for we are here in a desert place.

13 But he said to them: Give you them to eat. And they said: [4] We have no more than five loaves and two fishes: unless perhaps we should go and buy food for all this multitude.

14 Now there were about five thousand men. And he said to his disciples: Make them sit down by fifties in a company.

15 And they did so. And made them all sit down.

16 **And taking the five loaves and the two fishes, he looked up to heaven, and blessed them: and he broke, and distributed to his disciples, to set before the multitude.**

17 **And they did all eat, and were filled.** And there were taken up of fragments that remained to them, twelve baskets.

18 [5] And it came to pass, as he was alone praying, his disciples also were with him: and he asked them, saying: **Whom do the people say that I am?**

19 But they answered, and said: John the Baptist; but some say Elias; and others say that one of the former prophets is risen again.

20 And he said to them: But whom do you say that I am? **Simon Peter answering, said: The Christ of God.**

21 But he strictly charging

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[1] Acts 13. 51.—[2] Matt. 14. 1. Mark 6. 14.—[3] Matt. 14. 15. Mark 6. 36.

[4] John 6. 9.—[5] Matt. 16. 13. Mark 8. 27.

[*This Type* indicates a reference to the Church.]

them, commanded they should tell this to no man.

22 Saying: [1]**The son of man must suffer many things, and be rejected by the ancients and chief priests and scribes, and be killed, and the third day rise again.**

23 [2] And he said to all: ***If any man will come after me, let him deny himself and take up his cross daily, and follow me.***

24 [3] For whosoever will save his life, shall lose it; for he that shall lose his life **for my sake, shall save it.**

25 For what is a man advantaged, if he gain the whole world, and lose himself, and cast away himself?

26 [4] ***For he that shall be ashamed of me and of my words, of him*** **the son of man shall be ashamed when he shall come in his majesty, and that of his Father, and of the holy Angels.**

27 [5] But I tell you of a truth: There are some standing here that shall not taste death till they see ***the kingdom of God.***

28 [6] And it came to pass about eight days after these words, that he took Peter and James and John, and went up into a mountain to pray.

29 And whilst he prayed, the shape of his countenance was altered, and his raiment became white and glittering.

30 And behold two men were talking with him. And they were Moses and Elias,

31 Appearing in majesty. **And they spoke of his decease that he should accomplish in Jerusalem.**

32 But Peter and they that were with him were heavy with sleep. And waking, **they saw his glory,** and the two men that stood with him.

33 And it came to pass that as they were departing from him, Peter saith to JESUS: Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 And as he spoke these things there came a cloud, and overshadowed them: and they were afraid, when they entered into the cloud.

35 **And a voice came out of the cloud, saying: [7] This is my beloved Son, hear him.**

36 And whilst the voice was uttered, JESUS was found alone. And they held their peace, and told no man in those days any of these things which they had seen.

37 And it came to pass the day following, when they came down from the mountain, there met him a great multitude.

38 [8] And behold a man

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[1] Matt. 17. 21. Mark 8. 31. and 9. 30.—[2] Matt. 10. 38. and 16. 24. Mark 8. 34. Infra, 14. 27.—[3] Infra, 17. 33. John 12. 25.—[4] Matt. 10. 33. Mark 8. 38. 2 Tim. 2. 12.—[5] Matt. 16. 28. Mark 8. 39.—[6] Matt. 17. 1. Mark 9. 1.

[7] 2 Pet. 1. 17.—[8] Matt. 17. 14. Mark 9. 16.

among the crowd cried out, saying: Master, I beseech thee, look upon my son, because he is my only one.

39 And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down and teareth him so that he foameth, and bruising him he hardly departeth from him.

40 And I desired thy disciples to cast him out, and they could not.

41 And JESUS answering said: **O faithless and perverse generation, how long shall I be with you and suffer you?** Bring hither thy son.

42 And as he was coming to him, the devil threw him down and tore him.

43 And JESUS rebuked the unclean spirit, and **cured the boy,** and restored him to his father.

44 **And all were astonished at the mighty power of God: but while all wondered at all the things he did, he said to his disciples: Lay you up in your hearts these words, for it shall come to pass that the son of man shall be delivered into the hands of men.**

45 But they understood not this word, and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word.

46 [1] And there entered a thought into them, which of them should be greater.

47 But JESUS seeing the thoughts of their heart, took a child and set him by him.

48 And said to them: Whosoever shall receive this child in my name, receiveth me: **and whosoever shall receive me, receiveth him that sent me.** For he that is the lesser among you all, he is the greater.

49 And John answering, said: Master, we saw a certain man casting out devils in thy name, and we forbade him, because he followeth not with us.

50 And JESUS said to him: Forbid *him* not: for he that is not against you, is for you.

51 And it came to pass when the days of his assumption were accomplishing, that he steadfastly set his face to go to Jerusalem.

52 And he sent messengers before his face: and going they entered into a city of the Samaritans, to prepare for him.

53 And they received him not, because his face was of one going to Jerusalem.

54 And when his disciples James and John had seen this, they said: Lord, wilt thou that we command fire to come down from heaven and consume them?

55 And turning, he rebuked them, saying: You know not of what spirit you are.

56 [2] **The son of man came not to destroy souls, but to save.** And they went into another town.

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[1] Matt. 18. 1. Mark 9. 33.

[2] John 3. 17. and 12. 47.

[*This Type* indicates a reference to the Church.]

57 And it came to pass as they walked in the way, that a certain man said to him: I will follow thee whithersoever thou goest.

58 [1] JESUS said to him: The foxes have holes, and the birds of the air nests: **but the son of man hath not where to lay his head.**

59 But he said to another: Follow me. And he said: Lord, suffer me first to go, and to bury my father.

60 And JESUS said to him: ***Let the dead bury their dead; but go thou, and preach the kingdom of God.***

61 And another said: I will follow thee, Lord, but let me first take my leave of them that are at my house.

62 JESUS said to him: ***No man putting his hand to the plough, and looking back, is fit for the kingdom of God.***

CHAPTER X.

Christ sends forth, and instructs his seventy-two disciples. The good Samaritan.

AND after these things ***the Lord appointed also other seventy-two: and he sent them*** two and two before his face into every city and place whither he himself was to come.

2 And he said to them: [2] The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest.

3 Go: [3] Behold I send you as lambs among wolves.

4 [4] Carry neither purse, nor scrip, nor shoes; [5] and salute no man by the way.

5 Into whatsoever house you enter, first say: Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you.

7 And in the same house remain, eating and drinking such things as they have: [6] For the labourer is worthy of his hire. Remove not from house to house.

8 And into what city soever you enter, and they receive you, eat such things as are set before you;

9 And heal the sick that are therein, and say to them: ***The kingdom of God is come nigh unto you.***

10 But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say:

11 [7] Even the very dust of your city that cleaveth to us we wipe off against you. ***Yet know this that the kingdom of God is at hand.***

12 **I say to you, it shall be more tolerable at that day for Sodom, than for that city.**

13 [8] Wo to thee, Corozain, wo to thee, Bethsaida. **For if in Tyre and Sidon had been**

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[1] Matt. 8. 20.—[2] Matt. 9. 37.

[3] Matt. 10. 16.—[4] Matt. 10. 10. Mark 6. 8.—[5] 4 Kings 4. 29.—[6] Deut. 24. 14. Matt. 10. 10. 1 Tim. 5. 18.—[7] Acts 13. 51.—[8] Matt. 11. 21.

[**This Type** indicates a reference to the Divinity of Christ.]

wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes.

14 **But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.**

15 And thou, Capharnaum, which art exalted unto heaven: **thou shall be thrust down to hell.**

16 [1] ***He that heareth you,*** **heareth me:** ***and he that despiseth you,*** **despiseth me. And he that despiseth me, despiseth him that sent me.**

17 And the seventy-two returned with joy, saying: Lord, the devils also are subject to us **in thy name.**

18 And he said to them: **I saw satan like lightning falling from heaven.**

19 **Behold, I have given you power** to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you.

20 But yet rejoice not in this that spirits are subject unto you: **but rejoice in this, that your names are written in heaven.**

21 [2] In that same hour he rejoiced in the Holy Ghost, and said: **I confess to thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight.**

22 **All things are delivered to me by my father, and no one knoweth who the Son is but the Father; and who the Father is but the Son, and to whom the Son will reveal him.**

23 And turning to his disciples, he said: [3] **Blessed are the eyes that see the things which you see.**

24 For I say to you that many prophets and kings have desired **to see the things that you see,** and have not seen them; and to **hear the things that you hear,** and have not heard them.

25 [4] And behold a certain lawyer stood up, tempting him: and saying: Master, what must I do to possess eternal life?

26 But he said to him: What is written in the law? how readest thou?

27 He answering, said: [5] *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.*

28 And he said to him: Thou hast answered right: this do, and thou shalt live.

29 But he willing to justify himself, said to JESUS: And who is my neighbour?

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[1] Matt. 10. 40. John 13. 20.—[2] Matt. 11. 25.

CHAP. X. Ver. 21. *He rejoiced in the Holy Ghost.* That is, according to his humanity he rejoiced in the Holy Ghost, and gave thanks to his eternal Father.

[3] Matt. 13. 16.—[4] Matt. 22. 35. Mark 12. 28.—[5] Deut. 6. 5.

[***This Type*** indicates a reference to the Church.]

30 And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away leaving him half dead.

31 And it chanced that a certain priest went down the same way; and seeing him, passed by.

32 In like manner also a Levite, when he was near the place and saw him, passed by.

33 But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion.

34 And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him.

35 And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee.

36 Which of these three in thy opinion was neighbour to him that fell among the robbers?

37 But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.

38 Now it came to pass as they went, that he entered into a certain town: and a certain woman named Martha received him into her house.

39 And she had a sister called **Mary, who sitting also at the Lord's feet, heard his word.**

40 But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me.

41 And the Lord, answering, said to her: Martha, Martha, thou art careful, and art troubled about many things.

42 **But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.**

CHAPTER XI.

He teaches his disciples to pray. Casts out a dumb devil. Confutes the Pharisees: and pronounces woes against them for their hypocrisy.

AND it came to pass, that as he was in a certain place praying, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples.

2 And he said to them: When you pray, say: [1] Father, hallowed be thy name. ***Thy kingdom come.***

3 Give us this day our daily bread.

4 And forgive us our sins, for we also forgive every one that is indebted to us. And lead not into temptation.

5 And he said to them: Which of you shall have a friend, and shall go to him at

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[1] Matt. 6. 9.

midnight, and shall say to him: Friend, lend me three loaves,

6 Because a friend of mine is come off his journey to me, and I have not what to set before him.

7 And he from within should answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet because of his importunity he will rise, and give him as many as he needeth.

9 [1] And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 [2] And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he reach him a scorpion?

13 If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

14 [3] And he was casting out a devil, and the same was dumb; and **when he had cast out the devil, the dumb spoke:** and the multitudes were in admiration at it.

15 But some of them said: He casteth out devils [4] by Beelzebub the prince of devils.

16 And others tempting, asked of him a sign from heaven.

17 But he seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall.

18 And if satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils.

19 Now if I cast out devils by Beelzebub: by whom do your children cast them out? Therefore they shall be your judges.

20 **But if I by the finger of God cast out devils: doubtless the kingdom of God is come upon you.**

21 When a strong man armed keepeth his court, those things are in peace which he possesseth.

22 But if a stronger than he come upon him and overcome him: he will take away all his armour wherein he trusted, and will distribute his spoils.

23 **He that is not with me, is against me: *and he that gathereth not with me, scattereth.***

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[1] Matt. 7. 7. and 21. 22. Mark 11. 24. John 14. 13. Jas. 1. 5.—[2] Matt. 7. 9.—[3] Matt. 9. 32. and 12. 22.

[4] Matt. 9. 34. Mark 3. 22.

[*This Type* indicates a reference to the Church.]

24 When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out.

25 And when he is come, he findeth it swept and garnished.

26 Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first.

27 And it came to pass, as he spoke these things, a certain woman from the crowd lifting up her voice said to him: Blessed is the womb that bore thee, and the paps that gave thee suck.

28 But he said: Yea rather, ***blessed are they who hear the word of God, and keep it.***

29 And the multitudes running together, he began to say: [1] This generation is a wicked generation: it asketh a sign, **and a sign shall not be given it, but the sign of Jonas the prophet.**

30 [2] **For as Jonas was a sign to the Ninivites, so shall the son of man also be to this generation.**

31 [3] The queen of the south shall rise in the judgment with the men of this generation, and shall condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; **and behold more than Solomon here.**

32 The men of Ninive shall rise in the judgment with this generation, and shall condemn it, [4] because they did penance at the preaching of Jonas; **and behold more than Jonas here.**

33 [5] No man lighteth a candle, and putteth it in a hidden place, nor under a bushel: but upon a candlestick, that they that come in may see the light.

34 [6] The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be evil, thy body also will be darksome.

35 Take heed therefore that the light which is in thee be not darkness.

36 If then thy whole body be lightsome, having no part of darkness; the whole shall be lightsome, and as a bright lamp shall enlighten thee.

37 And as he was speaking, a certain Pharisee prayed him that he would dine with him. And he going in, sat down to eat.

38 And the Pharisee began to say, thinking within himself, why he was not washed before dinner.

39 And the Lord said to him: [7] **Now you Pharisees make clean the outside of the cup and of the platter; but your inside is full of rapine and iniquity.**

40 Ye fools, did not he that made that which is without, make also that which is within?

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[1] Matt. 12. 39.—[2] Jonas 2. 1.—[3] 3 Kings 10. 1. 2 Par. 9. 1.

[4] Jonas 3. 5.—[5] Matt. 5. 15. Mark 4. 21.—[6] Matt. 6. 22.—[7] Matt. 23. 25.

[**This Type** indicates a reference to the Divinity of Christ.]

41 But yet that which remaineth, give alms; and behold all things are clean unto you.

42 But wo to you Pharisees, because you tithe mint and rue and every herb, and pass over judgment, and the charity of God. Now these things you ought to have done, and not to leave the other undone.

43 [1] Wo to you Pharisees, because you love the uppermost seats in the synagogues, and salutations in the market-place.

44 Wo to you, because you are as sepulchres that appear not, and men that walk over, are not aware.

45 And one of the lawyers answering, saith to him: Master, in saying these things, thou reproachest us also.

46 But he said: Wo to you lawyers also; [2]because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers.

47 Wo to you who build the monuments of the prophets: and your fathers killed them.

48 Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres.

49 For this cause also the wisdom of God said: **I will send to them prophets and apostles, and some of them they will kill and persecute.**

50 That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation.

51 [3] From the blood of Abel unto the blood of [4] Zacharias, who was slain between the altar, and the temple. Yea I say to you, it shall be required of this generation.

52 Wo to you lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in you have hindered.

53 And as he was saying these things to them, the Pharisees and the lawyers began vehemently to urge him, and to [5] oppress his mouth about many things,

54 Lying in wait for him, and seeking to catch something from his mouth that they might accuse him.

CHAPTER XII.

Christ warns us against hypocrisy, the fear of the world, and covetousness: and admonishes all to watch.

AND when great multitudes stood about him, so that they trod one upon another, he

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[1] Matt. 23. 6. Mark 12. 39. Infra, 20. 46.—[2] Matt. 23. 4.

[3] Gen. 4. 8.—[4] 2 Par. 24. 22.—[5] *i.e.*, stop.

CHAP. XI. Ver. 46. *Wo to you lawyers.* He speaks of the doctors of the law of *Moses,* commonly called the *Scribes.*

Ver. 47. *Wo to you who build,* &c. Not that the building of the monuments of the prophets was in itself blameworthy, but only the intention of these unhappy men, who made use of this outward shew of religion and piety, as a means to carry on their wicked designs against the prince of the prophets.

[*This Type* indicates a reference to the Church.]

began to say to his disciples: [1] Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 [2] **For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known.**

3 For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear in the chambers, shall be preached on the house-tops.

4 And I say to you, my friends: Be not afraid of them who kill the body, and after that have no more that they can do.

5 But I will shew you whom ye shall fear: **fear ye him, who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him.**

6 Are not five sparrows sold for two farthings, and **not one of them is forgotten before God?**

7 Yea, the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows.

8 **And I say to you, [3] *whosoever shall confess me before men,* him shall the son of man also confess before the Angels of God.**

9 But he that shall deny me before men, shall be denied before the Angels of God.

10 [4] And whosoever speaketh a word against **the son of man,** it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost **it shall not be forgiven.**

11 ***And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what you shall answer, or what you shall say.***

12 ***For the Holy Ghost shall teach you in the same hour what you must say.***

13 And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me.

14 But he said to him: Man, who hath appointed me judge or divider over you?

15 And he said to them: Take heed and beware of all covetousness: for a man's life doth not consist in the abundance of things which he possesseth.

16 And he spoke a similitude to them, saying: [5] The land of a certain rich man brought forth plenty of fruits.

17 And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits?

18 And he said: This will I do: I will pull down my barns, and will build greater: and into them will I gather all things that are grown to me, and my goods.

19 And I will say to my soul: Soul, thou hast much goods laid up for many years,

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[1] Matt. 16. 6. Mark 8. 15.—[2] Matt. 10. 26. Mark 4. 22.—[3] Matt. 10. 32. Mark 8. 38. 2 Tim. 2. 12.—[4] Matt. 12. 32. Mark 3. 29.

[5] Eccli. 11. 19.

[**This Type** indicates a reference to the Divinity of Christ.]

take thy rest, eat, drink, make good cheer.

20 But God said to him: Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 And he said to his disciples: Therefore I say to you, [1] be not solicitous for your life what you shall eat; nor for your body, what you shall put on.

23 The life is more than the meat, and the body is more than the raiment.

24 Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they?

25 And which of you by taking thought can add to his stature one cubit?

26 If then ye be not able to do so much as the least thing, why are you solicitous for the rest?

27 Consider the lilies how they grow; they labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these.

28 Now if God clothe in this manner the grass that is to-day in the field, and to-morrow is cast into the oven; how much more you, O ye of little faith?

29 And seek not you what you shall eat, or what you shall drink: and be not lifted up on high.

30 For all these things do the nations of the world seek. But your father knoweth that you have need of these things.

31 *But seek ye first the kingdom of God and his justice, and all these things shall be added unto you.*

32 *Fear not, little flock, for it hath pleased your Father to give you a kingdom.*

33 [2] Sell what you possess, and give alms. Make to yourselves bags which grow not old, [3] a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girt, and lamps burning in your hands.

36 And you yourselves like to men who wait for their lord, when he shall return from the wedding: that when he cometh and knocketh, they may open to him immediately.

37 Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them.

38 And if he shall come in the second watch, or come in

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[1] Ps. 54. 23. Matt. 6. 25. 1 Pet. 5. 7.

[2] Matt. 19. 21.—[3] Matt. 6. 20.

[*This Type* indicates a reference to the Church.]

the third watch, and find them so, blessed are those servants.

39 [1] But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open.

40 Be you then also ready: [2] for at what hour you think not, **the son of man will come.**

41 And Peter said to him: Lord, dost thou speak this parable to us, or likewise to all?

42 And the Lord said: Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season?

43 Blessed is that servant, whom when his lord shall come he shall find so doing.

44 Verily I say to you, he will set him over all that he possesseth.

45 But if that servant shall say in his heart, My lord is long a coming; and shall begin to strike the men-servants and maid-servants, and to eat and to drink, and be drunk:

46 The lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers.

47 And that servant who knew the will of his lord, and prepared not *himself*, and did not according to his will, shall be beaten with many stripes.

48 But he that knew not and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.

49 **I am come *to cast fire on the earth; and what will I but that it be kindled?***

50 **And I have a baptism, wherewith I am to be baptized: and how am I straitened until it be accomplished.**

51 [3] **Think ye that I am come to give peace on earth? *I tell you no, but separation.***

52 For there shall be from henceforth five in one house divided; three against two, and two against three.

53 The father *shall be divided* against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 [4] And he said also to the multitudes: When you see a cloud rising from the west, presently you say: A shower is coming; and so it happeneth:

55 And when *ye see* the south wind blow, you say: There will be heat; and it cometh to pass.

56 You hypocrites, you know

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[1] Matt. 24. 43.—[2] Apoc. 16. 15.

[3] Matt. 10. 34.—[4] Matt. 16. 2.

[**This Type** indicates a reference to the Divinity of Christ.]

how to discern the face of the heaven and of the earth: **but how is it that you do not discern this time?**

57 And why even of yourselves do you not judge that which is just?

58 [1] And when thou goest with thy adversary to the prince, whilst thou art in the way endeavour to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliver thee to the exacter, and the exacter cast thee into prison.

59 I say to thee, thou shalt not go out thence, until thou pay the very last mite.

CHAPTER XIII.

The necessity of penance. The barren fig-tree. The cure of the infirm woman, &c.

AND there were present at that very time some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And he answering said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things?

3 **No, I say to you:** but unless you shall do penance, you shall all likewise perish.

4 Or those eighteen upon whom the tower fell in Siloe, and slew them: think you that they also were debtors above all the men that dwelt in Jerusalem?

5 **No, I say to you:** but except you do penance, you shall all likewise perish.

6 He spoke also this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none.

7 And he said to the dresser of the vineyard: Behold for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down therefore; why cumbereth it the ground?

8 But he answering said to him: Lord, let it alone this year also, until I dig about it, and dung it.

9 And if happily it bear fruit: but if not, then after that thou shalt cut it down.

10 And he was teaching in their synagogue on their sabbath.

11 And behold there was a woman who had a spirit of infirmity eighteen years: and she as bowed together, neither could she look upwards at all.

12 Whom when Jesus saw, he called her unto him, and said to her: Woman, thou art delivered from thy infirmity.

13 **And he laid his hands upon her, and immediately she was made straight, and glorified God.**

14 And the ruler of the synagogue, (being angry that Jesus had healed on the sabbath,) answering said to the multitude: Six days there are where-

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[1] Matt. 5. 25.

[***This Type*** indicates a reference to the Church.]

in you ought to work. In them therefore come, and be healed: and not on the sabbath-day.

15 And the Lord answering him, said: Ye hypocrites, doth not every one of you on the sabbath-day loose his ox or his ass from the manger, and lead them to water?

16 And ought not this daughter of Abraham, whom satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by him.

18 He said therefore: ***To what is the kingdom of God like,*** and whereunto shall I resemble it?

19 [1] It is like to a grain of mustard seed, which a man took and cast into his garden, and it grew, and became a great tree, and the birds of the air lodged in the branches thereof.

20 And again he said: ***Whereunto shall I esteem the kingdom of God to be like?***

21 [2] It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and towns teaching, and making his journey to Jerusalem.

23 And a certain man said to him: Lord, are they few that are saved? But he said to them:

24 [3] Strive to enter by the narrow gate: for many, I say to you, shall seek to enter, and shall not be able.

25 [4] But when the master of the house shall be gone in, and shall shut the door, you shall begin to stand without, and knock at the door, saying: Lord, open to us: and he answering shall say to you: I know you not whence you are.

26 Then you shall begin to say: We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 And he shall say to you: [5] I know you not whence you are: [6] depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth; when you shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.

29 ***And there shall come from the east and the west and the north and the south; and shall sit down in the kingdom of God.***

30 [7] And behold, they are last that shall be first, and they are first that shall be last.

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[1] Matt. 13. 31. Mark 4. 31.—[2] Matt. 13. 33.

[3] Matt. 7. 13.—[4] Matt. 25. 10.—[5] Matt. 7. 23.—[6] Ps. 6. 9. Matt. 25. 41.—[7] Matt. 19. 30. and 20. 16. Mark 10. 31.

CHAP. XIII. Ver. 24. *Shall seek,* &c. Shall desire to be saved; but for want of taking sufficient pains, and being thoroughly in earnest, shall not attain to it.

[***This Type*** indicates a reference to the Divinity of Christ.]

31 The same day there came some of the Pharisees, saying to him: Depart and get thee hence, for Herod hath a mind to kill thee.

32 And he said to them: Go, and tell that fox, Behold I cast out devils, and do cures to-day and to-morrow, and the third day I am consummated.

33 Nevertheless I must walk to-day and to-morrow, and the day following, **because it cannot be that a prophet perish out of Jerusalem.**

34 [1] Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldst not?

35 **Behold your house shall be left to you desolate.** And I say to you, that you shall not see me till the time come, when you shall say: **Blessed is he that cometh in the name of the Lord.**

CHAPTER XIV.

Christ heals the dropsical man. The parable of the supper. The necessity of renouncing all to follow Christ.

AND it come to pass when Jesus went into the house of one of the chief of the Pharisees on the sabbath-day to eat bread, that they watched him.

2 And behold, there was a certain man before him that had the dropsy.

3 And Jesus answering, spoke to the lawyers and Pharisees saying: Is it lawful to heal on the sabbath day?

4 But they held their peace. But he taking him, **healed him,** and sent him away.

5 And answering them, he said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath-day?

6 And they could not answer him to these things.

7 And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them:

8 When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him;

9 And he that invited thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the lowest place.

10 But when thou art invited, go, sit down in the lowest place: that when he who invited thee cometh, he may say to thee: [2] Friend, go up higher. Then shalt thou have glory before them that sit at table with thee.

11 [3] Because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

12 And he said to him also

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[1] Matt. 23. 37.

[2] Prov. 25. 7.—[3] Matt. 23. 12. Infra, 18. 14.

[***This Type*** indicates a reference to the Church.]

that had invited him: [1] When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich: lest perhaps they also invite thee again, and a recompense be made to thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, and the blind.

14 And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.

15 When one of them that sat at table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God.

16 But he said to him: [2] ***A certain man made a great supper, and invited many.***

17 And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready.

18 And they began all at once to make excuse. The first said to him, I have bought a farm, and I must needs go out and see it; I pray thee, hold me excused.

19 And another said, I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the blind and the lame.

22 And the servant said: Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said to the servant: Go out into the highways and hedges; and compel them to come in, that my house may be filled.

24 ***But I say unto you, that none of those men that were invited shall taste of my supper.***

25 And there went great multitudes with him: and turning, he said to them:

26 [3] If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.

27 [4] And whosoever doth not carry his cross and come after me, cannot be my disciple.

28 For which of you having

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[1] Tobias 4. 7. Prov. 3. 9.—[2] Matt. 22. 2. Apoc. 19. 9.

[3] Matt. 10. 37.—[4] Matt. 10. 38. and 16. 24. Mark 8. 34.

CHAP. XIV. Ver. 26. *Hate not,* &c. The law of Christ does not allow us to *hate* even our enemies, much less our parents; but the meaning of the text is, that we must be in that disposition of soul, as to be willing to renounce, and part with everything, how near or dear soever it may be to us, that would keep us from following Christ.

a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish *it:*

29 Lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him,

30 Saying: This man began to build, and was not able to finish.

31 Or what king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him?

32 Or else whilst the other is yet afar off, sending an embassy, he desireth conditions of peace.

33 So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

34 [1] Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned?

35 It is neither profitable for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear let him hear.

CHAPTER XV.

The parables of the lost sheep, and of the prodigal son.

NOW the publicans and sinners drew near unto him to hear him.

2 And the Pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth with them.

3 And he spoke to them this parable, saying:

4 [2] What man of you that hath a hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it?

5 And when he hath found it, lay it upon his shoulders, rejoicing:

6 And coming home call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost?

7 I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

8 Or what woman having ten groats: if she lose one groat doth not light a candle and sweep the house and seek diligently, until she find it?

9 And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost.

10 So I say to you, there shall be joy before the Angels

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[1] Matt. 5. 13. Mark 9. 49.

[2] Matt. 18. 12.

CHAP. XV. Ver. 10. *Before the Angels.* By this it is plain that the spirits in heaven have a concern for us below, and a joy at our repentance, and consequently a knowledge of it.

[*This Type* indicates a reference to the Church.]

of God upon one sinner doing penance.

11 And he said: A certain man had two sons;

12 And the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance.

13 And not many days after, the younger son gathering all together, went abroad into a far country: and there wasted his substance living riotously.

14 And after he had spent all, there came a mighty famine in that country, and he began to be in want.

15 And he went, and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine.

16 And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him.

17 And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger?

18 I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee:

19 I am not now worthy to be called thy son: make me as one of thy hired servants.

20 And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him, fell upon his neck and kissed him.

21 And the son said to him: Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son.

22 And the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it, and let us eat and make merry:

24 Because this my son was dead, and is come to life again: was lost, and is found. And they began to make merry.

25 Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing:

26 And he called one of the servants, and asked what these things meant.

27 And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe.

28 And he was angry, and would not go in. His father therefore coming out began to entreat him.

29 And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends:

30 But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf.

31 But he said to him: Son, thou art always with me, and all I have is thine.

32 But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again; he was lost, and is found.

CHAPTER XVI.

The parable of the unjust steward: of the rich man and Lazarus.

AND he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods.

2 And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer.

3 And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed.

4 I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses.

5 Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord?

6 But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty.

7 Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill, and write eighty.

8 And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light.

9 And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings.

10 He that is faithful in that which is least, is faithful also in that which is greater: and he that is unjust in that which is little, is unjust also in that which is greater.

11 If then you have not been faithful in the unjust mammon; who will trust you with that which is the true?

12 And if you have not been faithful in that which is another's; who will give you that which is your own?

13 [1] No servant can serve

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[1] Matt. 6. 24.

CHAP. XVI. Ver. 9. *Mammon of iniquity. Mammon* signifies *riches.* They are here called the *mammon of iniquity,* because oftentimes ill gotten, ill bestowed, or an occasion of evil; and at the best are but worldly and false; and not the true riches of a Christian.—Ibid. *They may receive.* By this we see, that the poor servants of God, whom we have relieved by our alms, may hereafter, by their intercession, bring our souls to heaven.

[*This Type* indicates a reference to the Church.]

two masters, for either he will hate the one, and love the other: or he will hold to the one, and despise the other. You cannot serve God and mammon.

14 Now the Pharisees who were covetous, heard all these things: and they derided him.

15 And he said to them: You are they who justify yourselves before men, but God knoweth your hearts; for that which is high to men is an abomination before God.

16 [1] The law and the prophets *were* until John; ***from that time the kingdom of God is preached, and every one useth violence towards it.***

17 [2] And it is easier for heaven and earth to pass, than one tittle of the law to fall.

18 [3] Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery.

19 There was a certain rich man, who was clothed in purple and fine linen: and feasted sumptuously every day.

20 And there was a certain beggar named Lazarus, who lay at his gate, full of sores,

21 Desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover the dogs came and licked his sores.

22 And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom. And the rich man also died: and he was buried in hell.

23 And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom:

24 And he cried, and said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame.

25 And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things: but now he is comforted and thou art tormented.

26 And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither.

27 And he said: Then father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren,

28 That he may testify unto them, lest they also come into this place of torments.

29 And Abraham said to him: They have Moses and the prophets; let them hear them.

30 But he said: No, father Abraham, but if one went to them from the dead, they will do penance.

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[1] Matt. 11. 12.—[2] Matt. 5. 18.—[3] Matt. 5. 32. Mark 10. 11. 1 Cor. 7. 10. and 11.

Ver. 22. *Abraham's bosom.* The place of rest, where the souls of the saints resided, till Christ had opened heaven by his death.

[**This Type** indicates a reference to the Divinity of Christ.]

31 And he said to him: If they hear not Moses and the prophets, **neither will they believe if one rise again from the dead.**

CHAPTER XVII.

Lessons of avoiding scandal; of the efficacy of faith, &c. The ten lepers. The manner of the coming of Christ.

AND [1] he said to his disciples: It is impossible that scandals should not come: but wo to him through whom they come.

2 It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should scandalize one of these little ones.

3 Take heed to yourselves. [2] If thy brother sin against thee, reprove him: and if he do penance, forgive him.

4 And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent: forgive him.

5 And the apostles said to the Lord: **Increase our faith.**

6 [3] And the Lord said: If you had faith like to a grain of mustard-seed, you might say to this mulberry-tree, Be thou rooted up, and be thou transplanted into the sea: and it would obey you.

7 But which of you having a servant plowing, or feeding cattle, will say to him when he is come from the field: Immediately go, sit down to meat:

8 And will not *rather* say to him: Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shalt eat and drink?

9 Doth he thank that servant, for doing the things which he commanded him?

10 I think not. ***So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do.***

11 And it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain town, there met him ten men that were lepers, who stood afar off;

13 And lifted up their voice, saying: JESUS, master, have mercy on us.

14 Whom when he saw, he said: [4] Go, shew yourselves to the priests. And it came to pass, as they went, **they were made clean.**

15 And one of them when

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[1] Matt. 18. 7. Mark 9. 41.—[2] Lev. 19. 17. Eccli. 19. 13. Matt. 18. 15.—[3] Matt. 17. 19.

[4] Lev. 14. 2.

CHAP. XVII. Ver. 10. *Unprofitable servants.* Because our service is of *no profit* to our master; and he justly claims it as our bounden duty. but though we are *unprofitable to him,* our serving him is not *unprofitable to us:* for he is pleased to give by his grace a value to our good works, which, in consequence of his promise, entitles them to an eternal reward.

[***This Type*** indicates a reference to the Church.]

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he saw that he was made clean, went back, with a loud voice glorifying God,

16 And he fell on his face before his feet, giving thanks: and this was a Samaritan.

17 And JESUS answering, said: Were not ten made clean? and where are the nine?

18 **There is no one found to return and give glory to God,** but this stranger.

19 And he said to him: Arise, go thy way; **for thy faith hath made thee whole.**

20 And being asked by the Pharisees, *when the kingdom of God should come?* he answered them and said: *The kingdom of God* cometh not with observation:

21 Neither shall they say: Behold here, or behold there. *For lo, the kingdom of God is within you.*

22 And he said to his disciples: The days will come when you shall desire to see one day of **the son of man;** and you shall not see it.

23 [1] And they will say to you: See here, and see there. Go ye not after, nor follow them:

24 For as the lightning that lighteneth from under heaven, shineth unto the parts that are under heaven: **so shall the son of man be in his day.**

25 **But first he must suffer many things, and be rejected by this generation.**

26 [2] And as it came to pass in the days of Noe, so shall it be also in the days of **the son of man.**

27 They did eat and drink, they married wives and were given in marriage, until the day that Noe entered into the ark: and the flood came and destroyed them all.

28 [3] Likewise as it came to pass in the days of Lot: They did eat and drink, they bought and sold, they planted and built.

29 And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 **Even thus shall it be in the day when the son of man shall be revealed.**

31 In that hour he that shall be on the house-top, and his goods in the house, let him not go down to take them away: and he that shall be in the field, in like manner let him not return back.

32 Remember Lot's wife.

33 [4] Whosoever shall seek to save his life, shall lose it: and whosoever shall lose it, shall preserve it.

34 **I say to you:** [5] in that night there shall be two men in one bed: the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one

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[1] Matt. 24. 23. Matt. 13. 21.

[2] Gen. 7. 7. Matt. 24. 37.—[3] Gen. 19. 25—[4] Matt. 10. 39. Mark 8. 35.—[5] Supra, 9. 24. John 12. 25. Matt. 24. 40.

shall be taken, and the other shall be left: two men shall be in the field; the one shall be taken, and the other shall be left.

36 They answering say to him: Where, Lord?

37 Who said to them: Wheresoever the body shall be, thither will the eagles also be gathered together.

CHAPTER XVIII.

We must pray always. The Pharisees and the publican. The danger of riches. The blind man is restored to sight.

AND [1] he spoke also a parable to them, that we ought always to pray, and not to faint,

2 Saying: There was a judge in a certain city, who feared not God, nor regarded man.

3 And there was a certain widow in that city, and she came to him, saying: Avenge me of my adversary.

4 And he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard man,

5 Yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me.

6 And the Lord said: Hear what the unjust judge saith.

7 And will not God revenge his elect who cry to him day and night: and will he have patience in their regard?

8 I say to you that he will quickly revenge them. But yet **the son of man** when he cometh, **shall he find, think you, faith on earth?**

9 And to some who trusted in themselves as just, and despised others, he spoke also this parable:

10 Two men went up into the temple to pray: the one a Pharisee, and the other a publican.

11 The Pharisee standing prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican.

12 I fast twice in a week: I give tithes of all that I possess.

13 And the publican standing afar off would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner.

14 I say to you, this man went down into his house justified rather than the other: [2] because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

15 [3] And they brought unto him also infants, that he might touch them. Which when the disciples saw, they rebuked them.

16 But JESUS calling them together, said: Suffer children to come to me, and forbid them

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[1] Eccli. 18. 22. 1 Thess. 5. 17.

[2] Matt. 23. 12. Supra, 14. 11.—[3] Matt. 19. 13. Mark 10. 13.

CHAP. XVIII. Ver. 3. *Avenge.* That is, do me justice. It is a *Hebraism.*

not, for of such is the kingdom of God.

17 Amen I say to you: ***Whosoever shall not receive the kingdom of God as a child, shall not enter into it.***

18 [1] And a certain ruler asked him, saying: Good master, what shall I do to possess everlasting life?

19 And JESUS said to him: **Why dost thou call me good? None is good but God alone.**

20 Thou knowest the commandments: [2] *Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: Honour thy father and mother.*

21 Who said: All these things have I kept from my youth.

22 Which when JESUS had heard, he said to him: Yet one thing is wanting to thee: sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

23 He having heard these things, became sorrowful: for he was very rich.

24 And JESUS seeing him become sorrowful, said: How hardly shall they that have riches enter into the kingdom of God.

25 For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they that heard it said: Who then can be saved?

27 He said to them: The things that are impossible with men, are possible with God.

28 Then Peter said: Behold we have left all things, and have followed thee.

29 Who said to them: Amen I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive much more in this present time, and in the world to come life everlasting.

31 [3] *Then Jesus took unto him the twelve, and said to them:* **Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the son of man.**

32 **For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon:**

33 **And after they have scourged him, they will put him to death; and the third day he shall rise again.**

34 And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

35 [4] Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way-side, begging.

36 And when he heard the

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[1] Matt. 19. 16.—[2] Exod. 20. 13.

[3] Matt. 20. 17. Mark 10. 32.—[4] Matt. 20. 29. Mark 10. 46.

[**This Type** indicates a reference to the Divinity of Christ.]

multitude passing by, he asked what this meant.

37 And they told him that Jesus of Nazareth was passing by.

38 And he cried out, saying: **Jesus son of David,** have mercy on me.

39 And they that went before, rebuked him, that he should hold his peace. But he cried out much more: **Son of David,** have mercy on me.

40 And Jesus standing commanded him to be brought unto him. And when he was come near, he asked him,

41 Saying: What wilt thou that I do to thee? But he said: Lord, that I may see.

42 And Jesus said to him: **Receive thy sight; thy faith hath made thee whole.**

43 And immediately he saw, and followed him, glorifying God. And all the people when they saw it, gave praise to God.

CHAPTER XIX.

Zacheus entertains Christ. The parable of the pounds. Christ rides upon an ass, and weeps over Jerusalem.

AND entering in, he walked through Jericho.

2 And behold there was a man named Zacheus: who was the chief of the publicans, and he was rich.

3 And he sought to see Jesus who he was, and he could not for the crowd, because he was low of stature.

3 And running before, he climbed up into a sycamore-tree that he might see him: for he was to pass that way.

5 And when Jesus was come to the place, looking up, he saw him, and said to him: Zacheus, make haste and come down: for this day I must abide in thy house.

6 And he made haste and came down, and received him with joy.

7 And when all saw it, they murmured, saying that he was gone to be a guest with a man that was a sinner.

8 But Zacheus standing said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of anything, I restore him four-fold.

9 Jesus said to him: **This day is salvation come to this house:** because he also is a son of Abraham.

10 [1] **For the son of man is come to seek and to save that which was lost.**

11 As they were hearing these things, he added and spoke a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately be manifested.

12 He said therefore: [2] **A certain nobleman went into a far country to receive for himself a kingdom, and to return.**

13 And calling his ten ser-

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[1] Matt. 18. 12.—[2] Matt. 25. 14.

vants, he gave them ten pounds, and said to them: Trade till I come.

14 But his citizens hated him: and they sent an embassage after him, saying: We will not have this man to reign over us.

15 And it came to pass that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading.

16 And the first came, saying: Lord, thy pound hath gained ten pounds.

17 And he said to him: Well done, thou good servant; because thou hast been faithful in a little, thou shalt have power over ten cities.

18 And the second came, saying: Lord, thy pound hath gained five pounds.

19 And he said to him: Be thou also over five cities.

20 And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow.

22 He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow:

23 And why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury?

24 And he said to them that stood by: Take the pound away from him, and give it to him that hath the ten pounds.

25 And they said to him: Lord, he hath ten pounds.

26 [1] But I say to you, that to every one that hath shall be given, and he shall abound: and from him that hath not, even that which he hath shall be taken from him.

27 But as for those my enemies, who would not have me reign over them, bring them hither; and kill them before me.

28 And having said these things, he went before, going up to Jerusalem.

29 [2] And it came to pass, when he was come nigh to Bethphage and Bethania unto the mount called Olivet, he sent two of his disciples,

30 Saying: Go into the town which is over against you, at your entering into which, you

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CHAP. XIX. Ver. 13. *He gave them ten pounds.* In the original, what is here translated a pound, is μνᾶ or in Latin *mina*, in value of our coin three pounds two shillings and sixpence.

[1] Matt. 13. 12. and 25. 29. Mark 4. 25. Supra, 8. 18.—[2] Matt. 21. 1. Mark 11. 1.

shall find the colt of an ass tied, on which no man ever hath sitten: loose him, and bring him hither.

31 And if any man shall ask you: why do you loose him? you shall say thus unto him: Because the Lord hath need of his service.

32 And they that were sent went their way, and found the colt standing, as he had said unto them.

33 And as they were loosing the colt, the owners thereof said to them: Why loose you the colt?

34 But they said: Because the Lord hath need of him.

35 [1] And they brought him to JESUS. And casting their garments on the colt, they set JESUS thereon.

36 And as he went, they spread their clothes underneath in the way.

37 And when he was now coming near the descent of mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen,

38 Saying: **Blessed be the king who cometh in the name of the Lord, peace in heaven, and glory on high.**

39 And some of the Pharisees from amongst the multitude said to him: Master, rebuke thy disciples.

40 To whom he said: **I say to you, that if these shall hold their peace, the stones will cry out.**

41 And when he drew near, seeing the city, he wept over it, saying:

42 **If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes.**

43 **For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side.**

44 **And beat thee flat to the ground, and thy children who are in thee:** [2] **and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.**

45 [3] And entering into the temple, he began to cast out them that sold therein and them that bought,

46 Saying to them: It is written: [4] **My house is the house of prayer.** But you have made it a den of thieves.

47 And he was teaching daily in the temple. And the chief priests and the scribes and the rulers of the people sought to destroy him:

48 And they found not what to do to him. For all the people were very attentive to hear him.

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[1] John 12. 14.

[2] Matt. 24. 2. Mark 13. 2. Infra, 21. 6.—[3] Matt. 21. 12. Mark 11. 15.—[4] Isaias 56. 7. Jer. 7. 11.

CHAPTER XX.

The parable of the husbandmen. Of paying tribute to Cesar; and of the resurrection of the dead.

AND [1]it came to pass that on one of the days, as he was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the ancients met together,

2 And spoke to him, saying: Tell us, **by what authority dost thou do these things? or, Who is he that hath given thee this authority?**

3 And Jesus answering, said to them: I will also ask you one thing. Answer me:

4 The baptism of John, was it from heaven, or of men?

5 But they thought within themselves, saying: If we shall say, From heaven; he will say: Why then did you not believe him?

6 But if we say, Of men, the whole people will stone us: for they are persuaded that John was a prophet.

7 And they answered that they knew not whence it was.

8 And Jesus said to them: Neither do I tell you by what authority I do these things.

9 And he began to speak to the people this parable: [2]A certain man planted a vineyard, and let it out to husbandmen: and he was abroad for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. Who beating him sent him away empty.

11 And again he sent another servant. But they beat him also, and treating him reproachfully, sent him away empty.

12 And again he sent the third: and they wounded him also, and cast him out.

13 Then the lord of the vineyard said: What shall I do? **I will send my beloved son: it may be when they see him, they will reverence him.**

14 Whom when the husbandmen saw, they thought within themselves, saying: This is the heir, let us kill him, that the inheritance may be ours.

15 So casting him out of the vineyard, they killed him. What therefore will the lord of the vineyard do to them?

16 He will come, and will destroy these husbandmen, and will give the vineyard to others. Which they hearing, said to him: God forbid.

17 But he looking on them, said: What is this then that is written, [3]**The stone which the builders rejected, the same is become the head of the corner?**

18 Whosoever shall fall upon that stone, shall be bruised: and upon whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and

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[1] Matt. 21. 23. Mark 11. 27.—[2] Isaias 5. 1. Jer. 2. 21. Matt. 21. 33. Mark 12. 1.

[3] Ps. 117. 22. Isaias 28. 16. Matt. 21. 42. Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 7.

the scribes sought to lay hands on him the same hour; but they feared the people, for they knew that he spoke this parable to them.

20 [1] And being upon the watch, they sent spies, who should feign themselves just, that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor.

21 And they asked him, saying: Master, we know that thou speakest and teachest rightly, and thou dost not respect any person, but teachest the way of God in truth.

22 Is it lawful for us to give tribute to Cesar, or no?

23 But he considering their guile, said to them: Why tempt you me?

24 Shew me a penny. Whose image and inscription hath it? They answering said to him, Cesar's.

25 And he said to them: [2] Render therefore to Cesar the things that are Cesar's, and to God the things that are God's.

26 And they could not reprehend his word before the people: and wondering at his answer, they held their peace.

27 [3] And there came to him some of the Sadducees, who deny that there is any resurrection, and they asked him,

28 Saying: Master, Moses wrote unto us, [4] If any man's brother die having a wife, and he leave no children, that his brother should take her to wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the next took her to wife, and he also died childless.

31 And the third took her. And in like manner all the seven, and they left no children, and died.

32 Last of all the woman died also.

33 In the resurrection therefore, whose wife of them shall she be? For *all* the seven had her to wife.

34 And JESUS said to them: The children of this world marry, and are given in marriage:

35 **But they that shall be accounted worthy of that world and of the resurrection from the dead, shall neither be married, nor take wives.**

36 Neither can they die any more: for they are equal to the angels, and are the children of God, being the children of the resurrection.

37 Now that the dead rise again, Moses also shewed, at the bush, [5]when he calleth the Lord: *The God of Abraham, and the God of Isaac, and the God of Jacob.*

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[1] Matt. 2. 15. Mark 12. 13.—[2] Rom. 13. 7.—[3] Matt. 22. 23. Mark 12. 18.

[4] Deut. 25. 5.—[5] Exod. 3. 6.

[*This Type* indicates a reference to the Church.]

38 For he is not the God of the dead, but of the living: for all live to him.

39 And some of the scribes answering, said to him: Master, thou hast said well.

40 And after that they durst not ask him any more questions.

41 But he said to them: **How say they that Christ is the son of David?**

42 **And David himself saith in the book of psalms: [1] The Lord said to my Lord, sit thou on my right hand,**

43 **Till I make thy enemies, thy footstool.**

44 **David then calleth him Lord: and how is he his son?**

45 And in the hearing of all the people, he said to his disciples:

46 [2] Beware of the scribes, who desire to walk in long robes, and love salutations in the market-place, and the first chairs in the synagogues, and the chief rooms at feasts:

47 Who devour the houses of widows, feigning long prayer. These shall receive greater damnation.

CHAPTER XXI.

The widow's mite. The signs that should forerun the destruction of Jerusalem, and the end of the world.

AND [3] looking on, he saw the rich men cast their gifts into the treasury.

2 And he saw also a certain poor widow casting in two brass mites.

3 And he said: Verily I say to you, that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast into the offerings of God: but she of her want, hath cast in all the living that she had.

5 And some saying of the temple, that it was adorned with goodly stones and gifts, he said:

6 **These things which you see, [4] the days will come in which there shall not be left a stone upon a stone that shall not be thrown down.**

7 And they asked him, saying: Master, when shall these things be: and what shall be the sign when they shall begin to come to pass?

8 Who said: Take heed you be not seduced; for many will come **in my name, saying, I am he: and the time is at hand**: go ye not therefore after them.

9 And when you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet presently.

10 Then he said to them: **Nation shall rise against nation.** and kingdom against kingdom.

11 **And there shall be great earthquakes** in divers places, and pestilences and famines,

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[1] Ps. 109. 1. Matt. 22. 44. Mark 12. 36.—[2] Matt. 23. 6. Mark 12. 38. Supra, 11. 43.—[3] Mark 12. 41.

[4] Matt. 24. 2. Mark 13. 2. Supra, 19. 44.

and terrors from heaven, and there shall be great signs.

12 *But before all these things they will lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, dragging you before kings and governors for* **my name's sake.**

13 *And it shall happen unto you* **for a testimony.**

14 Lay it up therefore in your hearts, not to meditate before how you shall answer.

15 *For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.*

16 And you shall be betrayed by your parents and brethren, and kinsmen and friends: and some of you they will put to death.

17 *And you shall be hated by all men* **for my name's sake:**

18 But a hair of your head shall not perish.

19 In your patience you shall possess your souls.

20 [1] **And when you shall see Jerusalem compassed about with an army: then know that the desolation thereof is at hand.**

21 Then let those who are in Judea flee to the mountains: and those who are in the midst thereof, depart out: and those who are in the countries, not enter into it.

22 For these are the days of vengeance, that all things may be fulfilled that are written.

23 But wo to them that are with child, and give suck in those days; for there shall be great distress in the land, and wrath upon this people.

24 **And they shall fall by the edge of the sword: and shall be led away captives into all nations: and Jerusalem shall be trodden down by the gentiles: till the times of the nations be fulfilled.**

25 [2] And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves.

26 Men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved:

27 **And then they shall see the son of man coming in a cloud with great power and majesty.**

28 But when these things begin to come to pass, look up and lift up your heads: [3] because your redemption is at hand.

29 And he spoke to them a similitude. See the fig-tree, and all the trees:

30 When they now shoot forth their fruit you know that summer is nigh.

31 So you also when you

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[1] Dan. 9. 27. Matt. 24. 15. Mark 13. 14.

[2] Isaias 13. 19. Ezech. 32. 7. Joel 2. 10. and 3. 7. Matt. 24. 29. Mark 13. 24.—[3] Rom. 8. 23.

shall see these things come to pass, know that the kingdom of God is at hand.

32 **Amen I say to you,** this generation shall not pass away, till all things be fulfilled.

33 **Heaven and earth shall pass away, but my words shall not pass away.**

34 And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life: and that day come upon you suddenly.

35 For as a snare shall it come upon all that sit upon the face of the whole earth.

36 Watch ye therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and **to stand before the son of man.**

37 And in the day-time he was teaching in the temple; but at night going out, he abode in the mount that is called Olivet.

38 And all the people came early in the morning to him in the temple to hear him.

CHAPTER XXII.

The treason of Judas. The last supper. The first part of the history of the passion.

NOW [1] the feast of unleavened bread, which is called the pasch, was at hand.

2 And the chief priests and the scribes sought how they might put JESUS to death: but they feared the people.

3 [2] And satan entered into Judas who was surnamed Iscariot, one of the twelve.

4 And he went, and discoursed with the chief priests and the magistrates, how he might betray him to them.

5 And they were glad, and covenanted to give him money.

6 And he promised. And he sought opportunity to betray him in the absence of the multitude.

7 And the day of the unleavened bread came, on which it was necessary that the pasch should be killed.

8 And he sent Peter and John, saying: Go and prepare for us the pasch, that we may eat.

9 But they said: Where wilt thou that we prepare?

10 And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in:

11 And you shall say to the good-man of the house: **The master saith to thee:** Where is the guest-chamber, where I may eat the pasch with my disciples?

12 And he will shew you a large dining-room furnished: and there prepare.

13 And they going, found as he said to them, and made ready the pasch.

14 [3] And when the hour was

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[1] Matt. 26. 2. Mark 14. 1. A.D. 33.

[2] Matt. 26. 14. Mark 14. 10.—[3] Matt. 26. 20. Mark 14. 17.

[**This Type** indicates a reference to the Divinity of Christ.]

come, he sat down and the twelve apostles with him.

15 And he said to them: With desire I have desired to eat this pasch with you **before I suffer.**

16 For I say to you, that from this time I will not eat it till it be fulfilled in the kingdom of God.

17 And having taken the chalice, he gave thanks, and said: Take, and divide *it* among you.

18 For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come.

19 [1] **And taking bread, he gave thanks, and brake; and gave to them, saying: This is my body which is given for you. Do this for a commemoration of me.**

20 **In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.**

21 [2] But yet behold, the hand of him that betrayeth me is with me on the table.

22 And **the son of man** indeed goeth, [3] according to that which is determined: but yet wo to that man by whom he shall be betrayed.

23 And they began to inquire among themselves which of them it was that should do this thing.

24 And there was also a strife amongst them, which of them should seem to be greater.

25 And he said to them: [4] The kings of the gentiles lord it over them; and they that have power over them, are called beneficent.

26 But you not so: but he that is the greater among you, let him become as the younger: and he that is the leader, as he that serveth.

27 For which is greater, he that sitteth at table or he that serveth? Is not he that sitteth at table? **but I am in the midst of you as he that serveth:**

28 And you are they who have continued with me in my temptations.

29 **And I dispose to you, as my Father hath disposed to me, *a kingdom:***

30 That you may eat and drink at my table in my kingdom: and may sit upon thrones judging the twelve tribes of Israel.

31 And the Lord said: ***Simon, Simon, behold satan hath desired to have you that he may sift you as wheat:***

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[1] 1 Cor. 11. 24.—[2] Matt. 26. 21. Mark 14. 20. John 13. 18.

CHAP. XXII. Ver. 19. *Do this for a commemoration of me.* This sacrifice and sacrament is to be continued in the Church to the end of the world to shew forth the death of Christ, until he cometh. But this commemoration, or remembrance, is by no means inconsistent with the real presence of his body and blood, under these sacramental veils, which represent his death: on the contrary, it is the manner that he himself hath commanded of commemorating and celebrating his death, by offering in sacrifice, and receiving in the sacrament, that body and blood by which we were redeemed.

[3] Ps. 40. 9.—[4] Matt. 20. 25. Mark 10. 42.

[***This Type*** indicates a reference to the Church.]

32 *But I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren.*

33 Who said to him: Lord, I am ready to go with thee both into prison and to death.

34 [1] And he said: **I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me.** And he said to them:

35 [2] When I sent you without purse and scrip and shoes, did you want anything?

36 But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip: and he that hath not, let him sell his coat, and buy a sword.

37 For I say to you, that this that is written, must yet be fulfilled in me, [3] **And with the wicked was he reckoned. For the things concerning me have an end.**

38 But they said: Lord, behold here *are* two swords. And he said to them: It is enough.

39 [4] And going out he went according to his custom to the mount of Olives. And his disciples also followed him.

40 And when he was come to the place, he said to them: Pray, lest you enter into temptation.

41 [5] And he was withdrawn away from them a stone's cast; and kneeling down he prayed,

42 Saying: Father, if thou wilt, remove this chalice from me: But yet not my will, but thine be done.

43 And there appeared to him an Angel from Heaven, strengthening him. And being in an agony, he prayed the longer.

44 And his sweat became as drops of blood trickling down upon the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46 And he said to them: Why sleep you? arise, pray, lest you enter into temptation.

47 [6] As he was yet speaking, behold a multitude: and he that was called Judas, one of the twelve, went before them, and drew near to JESUS for to kiss him.

48 And JESUS said to him: **Judas, dost thou betray the son of man with a kiss?**

49 And they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword?

50 And one of them struck the servant of the high-priest, and cut off his right ear.

51 But JESUS answering, said: Suffer ye thus far. **And when he had touched his ear, he healed him.**

52 And JESUS said to the chief

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[1] Matt. 26. 34. Mark 14. 30.—[2] Matt. 10. 9.—[3] Isaias 53. 12.—[4] Matt. 26. 36. Mark 14. 32. John 18. 1.—[5] Matt. 26. 39. Mark 14. 35.

[6] Matt. 26. 47. Mark 14. 43. John 18. 3.

priests, and magistrates of the temple, and the ancients that were come unto him: Are you come out, as it were against a thief, with swords and clubs?

53 When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power of darkness.

54 [1] And apprehending him, they led him to the high-priest's house. But Peter followed afar off.

55 [2] And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them.

56 Whom when a certain servant-maid had seen sitting at the light, and had earnestly beheld him, she said: This man also was with him.

57 But he denied him, saying: Woman, I know him not.

58 And after a little while another seeing him, said: Thou also art one of them. But Peter said: O man, I am not.

59 [3] And after the space as it were of one hour, another certain man affirmed, saying: Of a truth, this man was also with him: for he is also a Galilean.

60 And Peter said: Man, I know not what thou sayest. And immediately as he was yet speaking, the cock crew.

61 And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as he had said: [4] Before the cock crow, thou shalt deny me thrice.

62 And Peter going out wept bitterly.

63 And the men that held him, mocked him, and struck him.

64 And they blindfolded him, and smote his face. And they asked him, saying: Prophesy, who is it that struck thee?

65 And blaspheming, many other things they said against him.

66 [5] And as soon as it was day, the ancients of the people, and the chief priests, and scribes came together, and they brought him into their council, saying: **If thou be the Christ, tell us.**

67 And he said to them: **If I shall tell you, you will not believe me:**

68 **And if I shall also ask you, you will not answer me, nor let me go.**

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[1] Matt. 26. 57. Mark 14. 53. John 18. 24.—[2] Matt. 26. 69. Mark 14. 66. John 18. 25.

[3] John 18. 26.—[4] Matt. 26. 34. Mark 14. 30. John 13. 38.—[5] Matt. 27. 1 Mark 15. 1. John 18. 28.

Ver. 58. *Another,* &c. Observe here, in order to reconcile the four Evangelists, that divers persons concurred in charging Peter with being Christ's disciple; till at length they brought him to deny him thrice. 1. The portress that let him in, and afterwards seeing him at the fire, first put the question to him; and then positively affirmed that he was with Christ. 2. Another maid accused him to the standers-by; and gave occasion to the man here mentioned to renew the charge against him, which caused the second denial. 3. Others of the company took notice of his being a Galilean; and were seconded by the kinsman of Malchus, who affirmed he had seen him in the garden. And this drew on the third denial.

[*This Type* indicates a reference to the Church.]

69 **But hereafter the son of man shall be sitting on the right hand of the power of God.**

60 Then said they all: **Art thou then the Son of God?** Who said: You say **that I am.**

61 And they said: What need we any farther testimony? **For we ourselves have heard it from his own mouth.**

CHAPTER XXIII.

The continuation of the history of the passion.

AND the whole multitude of them rising up, led him to Pilate.

2 And they began to accuse him, saying: We have found this man perverting our nation, [1] and forbidding to give tribute to Cesar, and **saying that he is Christ the king.**

3 [2] And Pilate asked him, saying: **Art thou the king of the Jews?** But he answering, said: **Thou sayest it.**

4 And Pilate said to the chief priests and to the multitudes: I find no cause in this man.

5 But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

6 But Pilate hearing Galilee, asked if the man were of Galilee?

7 And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days.

8 And Herod seeing JESUS, was very glad, for he was desirous of a long time to see him, because he had heard many things of him: and he hoped to see some sign wrought by him.

9 And he questioned him in many words. But he answered him nothing.

10 And the chief priests and the scribes stood by, earnestly accusing him.

11 And Herod with his army set him at nought: and mocked him, putting on him a white garment, and sent him back to Pilate.

12 And Herod and Pilate were made friends that same day: for before they were enemies one to another.

13 And Pilate calling together the chief priests, and the magistrates, and the people,

14 Said to them: You have presented unto me this man, as one that perverteth the people, and behold I, having examined him before you, [3] find no cause in this man in those things wherein you accuse him.

15 No, nor Herod neither. For I sent you to him, and behold nothing worthy of death is done to him.

16 I will chastise him therefore, and release him.

17 Now of necessity he was

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[1] Matt. 22. 21. Mark 12. 17.—[2] Matt. 27. 11. Mark 15. 2. John 18. 33.

[3] John 18. 38. and 19. 4.

to release unto them one upon the feast day.

18 But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas.

19 Who for a certain sedition made in the city, and for a murder, was cast into prison.

20 And Pilate again spoke to them, desiring to release JESUS.

21 But they cried again, saying: Crucify him, crucify him.

22 And he said to them the third time: [1] Why, what evil hath this man done? I find no cause of death in him: I will chastise him therefore, and let him go.

23 But they were instant with loud voices requiring that he might be crucified: and their voices prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him who for murder and sedition had been cast into prison, whom they had desired: but JESUS he delivered up to their will.

26 [2] And as they led him away, they laid hold of one Simon of Cyrene, coming from the country; and they laid the cross on him to carry after JESUS.

27 And there followed him a great multitude of people, and of women who bewailed and lamented him.

28 But JESUS turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children.

29 **For behold the days shall come, wherein they will say:** Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck.

30 Then shall they begin to say to the mountains: [3] Fall upon us: and to the hills: Cover us:

31 For if in the green wood they do these things, what shall be done in the dry?

32 And there were also two other malefactors led with him to be put to death.

33 [4] And when they were come to the place which is called Calvary, they crucified him there: and the robbers, one on the right hand and the other on the left.

34 And JESUS said: Father, forgive them, for they know not what they do. But they dividing his garments, cast lots.

35 And the people stood beholding, and the rulers with them derided him, saying: He saved others, let him save himself, if **he be Christ, the elect of God.**

36 And the soldiers also

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[1] Matt. 27. 23. Mark 15. 14.—[2] Matt. 27. 32. Mark 15. 21.

[3] Isaias 2. 19. Osee 10. 8. Apoc. 6. 16.—[4] Matt. 27. 33. Mark 15. 22. John 19. 17.

[*This Type* indicates a reference to the Church.]

mocked him, coming to him, and offering him vinegar,

37 And saying: **If thou be the king of the Jews,** save thyself.

38 And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew: THIS IS THE KING OF THE JEWS.

39 And one of those robbers who were hanged, blasphemed him, saying: **If thou be Christ,** save thyself, and us

40 But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation?

41 And we indeed justly, for we receive the due reward of our deeds: but this man hath done no evil.

42 And he said to Jesus: **Lord, remember me when thou shalt come into thy kingdom.**

43 And Jesus said to him: **Amen I say to thee, this day thou shalt be with me in paradise.**

44 And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour.

45 And the sun was darkened; and the veil of the temple was rent in the midst.

46 And Jesus crying with a loud voice, said: [1] Father, into thy hands I commend my spirit. And saying this he gave up the ghost.

47 Now the centurion seeing what was done, glorified God, saying: Indeed this was a just man.

48 And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts

49 And all his acquaintance, and the women that had followed him from Galilee, stood afar off beholding these things.

50 [2] And behold there was a man named Joseph, who was a counsellor, a good and a just man:

51 (The same had not consented to their counsel and doings,) of Arimathea, a city of Judea, who also himself looked for the kingdom of God.

52 This man went to Pilate, and begged the body of Jesus.

53 And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

54 And it was the day of the Parasceve, and the sabbath drew on.

CHAP. XXIII. Ver. 43. *In paradise.* That is, in the happy state of rest, joy, and peace everlasting. Christ was pleased, by a special privilege to reward the faith and confession of the penitent thief, with a full discharge of all his sins, both as to the guilt and punishment: and to introduce him immediately after death into the happy society of the saints, whose *limbo,* that is, the place of their confinement, was now made a *paradise* by our Lord's going thither.

[1] Ps. 30. 6.—[2] Matt. 27. 57. Mark 15. 43. John 19. 38.

Ver. 54. *Parasceve.* That is, the eve or day of preparation for the sabbath.

55 And the women that were come with him from Galilee, following after, saw the sepulchre, and how his body was laid.

56 And returning, they prepared spices and ointments: and on the sabbath-day they rested according to the commandment.

CHAPTER XXIV.

Christ's resurrection, and manifestation of himself to his disciples.

AND [1] on the first *day* of the week very early in the morning they came to the sepulchre, bringing the spices which they had prepared.

2 And they found the stone rolled back from the sepulchre.

3 And going in, they found not the body of the Lord JESUS.

4 And it came to pass, as they were astonished in their mind at this, behold two men stood by them in shining apparel.

5 And as they were afraid and bowed down their countenance towards the ground, they said unto them: Why seek you the living with the dead?

6 **He is not here, but is risen. Remember how he spoke unto you, when he was yet in Galilee,**

7 **Saying: [2] The son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.**

8 And they remembered his words.

9 And going back from the sepulchre, they told all these things to the eleven, and to all the rest.

10 And it was Mary Magdalene, and Joanna, and Mary of James, and the other women that were with them, who told these things to the apostles.

11 And these words seemed to them as idle tales: and they did not believe them.

12 But Peter rising up ran to the sepulchre; and stooping down, he saw the linen cloths laid by themselves, and went away wondering in himself at that which was come to pass.

13 [1] And behold, two of them went the same day to a town which was sixty furlongs from Jerusalem, named Emmaus.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they talked and reasoned with themselves, JESUS himself also drawing near went with them.

16 But their eyes were held that they should not know him.

17 And he said to them: **What are these discourses that you hold one with another as you walk, and are sad?**

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[1] Matt. 28. 1. Mark 16. 2. John 20. 1.—[2] Matt. 16. 21. and 17. 21. Mark 8. 31. and 9. 30. Supra, 9. 22.

[1] Mark 16. 12.

[*This Type* indicates a reference to the Church.]

18 And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days?

19 To whom he said: What things? And they said: **Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people.**

20 And how our chief priests and princes delivered him to be condemned to death, and crucified.

21 **But we hoped that it was he that should have redeemed Israel:** and now besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre.

23 And not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive.

24 And some of our people went to the sepulchre: and found it so as the women had said, but him they found not.

25 Then he said to them: **O foolish, and slow of heart to believe in all things which the prophets have spoken.**

26 **Ought not Christ to have suffered these things, and so to enter into his glory?**

27 And beginning at Moses and all the prophets, **he expounded to them in all the scriptures the things that were concerning him.**

28 And they drew nigh to the town whither they were going: and he made as though he would go farther.

29 But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them.

30 And it came to pass, whilst he was at table with them, he took bread, and blessed and brake, and gave to them.

31 **And their eyes were opened, and they knew him:** and he vanished out of their sight.

32 And they said one to the other: Was not our heart burning within us, whilst he spoke in the way, and opened to us the scriptures?

33 And rising up the same hour they went back to Jerusalem: and they found the eleven gathered together, and those that were with them,

34 Saying: The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way: and how they knew him in the breaking of bread.

36 [1] Now whilst they were speaking these things, JESUS stood in the midst of them, and

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[1] Mark 16. 14. John 20. 19.

[**This Type** indicates a reference to the Divinity of Christ.]

saith to them: Peace *be* to you; it is I, fear not.

37 But they being troubled and frighted, supposed that they saw a spirit.

38 And he said to them: **Why are you troubled, and why do thoughts arise in your hearts?**

39 **See my hands and feet, that it is I myself; handle, and see: for a spirit hath not flesh and bones, as you see me to have.**

40 And when he had said this, he shewed them his hands and feet.

41 But while they yet believed not and wondered for joy, he said: Have you here anything to eat?

42 And they offered him a piece of a broiled fish, and a honeycomb.

43 And when he had eaten before them, taking the remains he gave to them.

44 And he said to them: These are the words which I spoke to you while I was yet with you, and all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, **concerning me.**

45 **Then he opened their understanding, that they might understand the scriptures.**

46 And he said to them: [1] **Thus is it written, and thus it behoved Christ to suffer, and to rise again from the dead the third day:**

47 ***And that penance and the remission of sins should be preached in his name unto all nations, beginning at Jerusalem.***

48 [2] ***And you are witnesses of these things.***

49 [3] ***And I send the promise of my Father upon you: but stay you in the city, till you be endued with power from on high.***

50 And he led them out as far as Bethania: and lifting up his hands he blessed them.

51 [4] And it came to pass, whilst he blessed them, **he departed from them, and was carried up to heaven.**

52 **And they adoring** went back into Jerusalem with great joy.

53 And they were always in the temple praising and blessing God. Amen.

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[1] Ps.18. 6.—[2] Acts 1. 8.—[3] John 14. 26.—[4] Mark 16. 19. Acts 1. 9.

CHAP. XXIV. Ver. 49. *The promise of my Father, i.e.,* the Holy Ghost, whom Christ had promised that his Father and he would send, *John* xiv, 26. and xvii, 7.

[*This Type* indicates a reference to the Church.]

THE

HOLY GOSPEL OF JESUS CHRIST

ACCORDING TO ST JOHN

ST. JOHN the Apostle and Evangelist, was the son of Zebedee and Salome, and brother to James the Greater. He was called the BELOVED DISCIPLE OF CHRIST, and stood by at his crucifixion. He wrote the Gospel after the other Evangelists, about sixty-three years after our Lord's Ascension. Many things that they had omitted were supplied by him. The original was written in Greek, and by the Greeks he is titled THE DIVINE. ST. JEROME relates that when he was earnestly requested by the brethren to write the Gospel, he answered he would do it, if by ordering a common fast, they would all put up their prayers together to the Almighty God; which being ended, replenished with the clearest and fullest revelation, coming from Heaven, he burst forth into that preface: In the beginning was the Word, &c.

CHAPTER I.

The Divinity and Incarnation of Christ. John bears witness of him. He begins to call his disciples.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 **The same was in the beginning with God.**

3 **All things were made by him: and without him was made nothing that was made.**

4 **In him was life, and the life was the light of men:**

5 **And the light shineth in darkness, and the darkness did not comprehend it.**

6 [1] There was a man sent from God, whose name was John.

7 This man came for a witness, **to give testimony of the light, that all men might believe through him.**

8 He was not the light, but **was to give testimony of the light.**

9 [2] **That was the true light, which enlighteneth every man that cometh into this world.**

10 **He was in the world,** [3] **and the world was made by him, and the world knew him not.**

11 **He came unto his own, and his own received him not.**

12 But as many as received him, **he gave them power to be made the sons of God, to them that believe in his name.**

13 Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 [4] **And the Word was made flesh, and dwelt among us (and we saw his glory, the glory as it were of the only-begotten of**

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[1] Matt. 3. 1. Mark 1. 2.

[2] Infra, 3. 19.—[3] Heb. 11. 3.—[4] Matt. 1. 16. Luke 2. 7.

[**This Type** indicates a reference to the Divinity of Christ.]

the Father) full of grace and truth.

15 John beareth witness of him, and crieth out, saying: **This was he of whom I spoke:** He that shall come after me, is preferred before me: because he was before me.

16 [1] And of his fulness we all have received, and grace for grace.

17 For the law was given by Moses, **grace and truth came by Jesus Christ.**

18 [2] No man hath seen God at any time: **the only begotten Son, who is in the bosom of the Father, he hath declared him.**

19 And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou?

20 And he confessed, and did not deny: and he confessed: I am not the CHRIST.

21 And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No.

22 They said therefore unto him: Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself?

23 He said: [3] **I am the voice of one crying in the wilderness, Make straight the way of the Lord,** as said the prophet Isaias.

24 And they that were sent were of the Pharisees.

25 And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet?

26 John answered them, saying: [4] I baptize with water; **but there hath stood one in the midst of you, whom you know not.**

27 [5] **The same is he that shall come after me, who is preferred before me:** the latchet of whose shoe I am not worthy to loose.

28 These things were done in Bethania beyond the Jordan, where John was baptizing.

29 The next day John saw JESUS coming to him, and he saith: **Behold the lamb of God, behold him who taketh away the sin of the world.**

30 **This is he of whom I said: After me there cometh a man, who is preferred before me:** because he was before me.

31 And I knew him not, **but that he may be made manifest in Israel, therefore am I come baptizing with water.**

32 And John gave testimony, saying: [6] **I saw the spirit coming down as a dove from heaven, and he remained upon him.**

33 And I knew him not: **but he, who sent me to baptize with water, said to me: He**

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[1] 1 Tim. 6. 17.—[2] 1 Tim. 6. 16. 1 John 4. 12.—[3] Isaias 40. 3. Matt. 3. 3. Mark 1. 3. Luke 3. 4.

[4] Matt. 3. 11.—[5] Mark 1. 7. Luke 3. 16. Acts 1. 5. and 11. 16. and 19. 4.—[6] Matt. 3. 16. Mark 1. 10. Luke 3. 22.

[***This Type*** indicates a reference to the Church.]

upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth with the Holy Ghost.

34 **And I saw; and I gave testimony, that this is the Son of God.**

35 The next day again John stood, and two of his disciples.

36 And beholding Jesus walking, he saith: **Behold the lamb of God.**

37 And the two disciples heard him speak, and they followed Jesus.

38 And Jesus turning, and seeing them following him, said to them: What seek you? Who said to him: Rabbi (which is to say, being interpreted, Master), where dwellest thou?

39 He saith to them: Come and see. They came, and saw where he abode, and they staid with him that day: now it was about the tenth hour.

40 And Andrew the brother of Simon Peter was one of the two who had heard of John, and followed him.

41 He findeth first his brother Simon, and saith to him: **We have found the Messias, which is, being interpreted, the Christ.**

42 And he brought him to Jesus. And Jesus looking upon him, said: ***Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter.***

43 On the following day he would go forth into Galilee, and he findeth Philip. And Jesus saith to him: Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith to him: **We have found him of whom [1] Moses in the law, [2] and the prophets did write, Jesus the son of Joseph of Nazareth.**

46 And Nathanael said to him: Can anything of good come from Nazareth? Philip saith to him: Come and see.

47 Jesus saw Nathanael coming to him, and he saith of him: Behold an Israelite indeed, in whom there is no guile.

48 Nathanael saith to him: Whence knowest thou me? Jesus answered and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered him, and said: Rabbi, thou art the Son of God, thou art the king if Israel.

50 Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see.

51 And he saith to him: **Amen, amen I say to you, you shall see the heaven opened, and the Angels of God ascendind and descending upon the son of man.**

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[1] Gen. 49. 10. Deut. 18. 18.—[2] Isaias 40. 10. and 45. 8. Jer. 23. 5. Ezech. 34. 23. and 37. 24. Dan. 9. 24. and 25

[**This Type** indicates a reference to the Divinity of Christ.]

CHAPTER II.

Christ changes water into wine. He casts the sellers out of the temple

AND the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there.

2 And Jesus also was invited, and his disciples, to the marriage.

3 And the wine failing, the mother of Jesus saith to him: They have no wine.

4 And Jesus saith to her: Woman, what is it to me and to thee? **my hour is not yet come.**

5 His mother saith to the waiters: Whatsoever he shall say to you, do ye.

6 Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures a-piece.

7 Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim.

8 And Jesus saith to them; Draw out now, and carry to the chief steward of the feast. And they carried it.

9 And when the chief steward **had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water;** the chief steward calleth the bridegroom,

10 And saith to him: Every man at first setteth forth good wine, and when men have well drank, then that which is worse. But thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee: and manifested his glory, and his disciples believed in him.

12 After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples: and they remained there not many days.

13 And the pasch of the Jews was at hand, and Jesus went up to Jerusalem.

14 And he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting.

15 And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew.

16 And to them that sold doves he said: Take these things hence, and **make not the house of my father** a house of traffic.

17 And his disciples remembered that it was written: [1] *The*

CHAP. II. Ver. 4. *What is it to me,* &c. These words of our Saviour spoken to his mother have been understood by some commentators as harsh, they not considering the next following verse: *Whatsoever he shall say to you, do ye,* which plainly shews that his mother knew of the miracle that he was to perform, and that it was at her request he wrought it; besides the manner of speaking the words as to the tone, and the countenance shewn at the same time, which could only be known to those who were present or from what had followed: for words indicating anger in one tone of voice, would be understood quite the reverse in another.

[1] Ps. 68. 10.

[*This Type* indicates a reference to the Church.]

zeal of thy house hath eaten me up.

18 The Jews therefore answered, and said to him: What sign dost thou show unto us, seeing thou dost these things?

19 Jesus answered and said to them: [1] **Destroy this temple, and in three days I will raise it up.**

20 The Jews then said: Six and forty years was this temple in building, and wilt thou raise it up in three days?

21 But he spoke of the temple of his body.

22 **When therefore he was risen again from the dead,** his disciples remembered that he had said this, [2] and they believed the scripture, and the word that Jesus had said.

23 Now when he was at Jerusalem at the pasch, upon the festival day, many believed in his name, seeing his signs which he did.

24 But Jesus did not trust himself unto them, **for that he knew all men,**

25 And because he needed not that any should give testimony of man: for he knew what was in man.

CHAPTER III.

Christ's discourse with Nicodemus. John's testimony.

AND there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

2 This man came to Jesus by night, and said to him: Rabbi, we know that **thou art come a teacher from God: for no man can do these signs which thou dost, unless God be with him.**

3 Jesus answered and said to him: **Amen, amen I say to thee,** unless a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith to him: How can a man be born when he is old? can he enter a second time into his mother's womb, and be born again?

5 Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh: and that which is born of the Spirit, is spirit.

7 Wonder not, that I said to thee, you must be born again.

8 The Spirit breatheth where he will: and thou hearest his voice, [3] but thou knowest not whence he cometh and whither he goeth: so is every one that is born of the Spirit.

9 Nicodemus answered, and said to him: How can these things be done?

10 Jesus answered, and said to him: Art thou a master in

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[1] Mal. 26. 61. and 27. 40. Mark 14. 58. and 15. 29.—[2] Ps. 3. 6. and 56. 9

[3] Ps. 134. 7.

CHAP. III. Ver. 5. *Unless a man be born again,* &c. By these words our Saviour hath declared the necessity of Baptism: and by the word *water,* it is evident that the application of it is necessary with the words, *Matt.* xxviii, 19.

Israel, and knowest not these things?

11 Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony.

12 If I have spoken to you earthly things, and you believe not: how will you believe if I shall speak to you heavenly things?

13 **And no man hath ascended into heaven, but he that descended from heaven, the son of man who is in heaven.**

14 [1] And as Moses lifted up the serpent in the desert, **so must the son of man be lifted up:**

15 **That whosoever believeth in him, may not perish, but may have life everlasting.**

16 [2] For God so loved the world, as **to give his only begotten Son;** that whosoever believeth in him, may not perish, but may have life everlasting.

17 **For God sent not his Son, into the world, to judge the world, but that the world may be saved by him.**

18 He that believeth in him is not judged. But he that doth not believe is already judged: **because he believeth not in the name of the only begotten Son of God.**

19 And this is the judgment: [3] **because the light is come into the world,** and men loved darkness rather than the light: for their works were evil.

20 For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved.

21 But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

22 After these things JESUS and his disciples came into the land of Judea; and there he abode with them [4] and baptized.

23 And John also was baptizing in Ennon near Salim; because there was much water there, and they came, and were baptized.

24 For John was not yet cast into prison.

25 And there arose a question between some of John's disciples and the Jews concerning purification:

26 And they came to John, and said to him: Rabbi, he that was with thee beyond the Jordan, [5] **to whom thou gavest testimony,** behold he baptizeth, and all men come to him.

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[1] Num. 21. 9.—[2] 1 John 4. 9.

[3] Supra, 1. 9.—[4] Infra, 4. 1.—[5] Supra, 1. 19.

Ver. 18. *Is not judged.* He that believeth, viz., by a faith working through charity, is not *judged,* that is, is not *condemned;* but the obstinate *unbeliever* is *judged,* that is, *condemned already,* by retrenching himself from the society of Christ and his Church.

Ver. 19. *The judgment.* That is, the cause of his condemnation.

Ver. 21. *He that doth truth, i.e.,* He that acteth according to truth, which here signifies the Law of God. *Thy law is truth.* Ps. cxviii, 142.

27 John answered and said: A man cannot receive anything, unless it be given him from heaven.

28 You yourselves do bear me witness, [1] **that I said, I am not Christ, but that I am sent before him.**

29 He that hath the bride, is the bridgroom: but the friend of the bridegroom who standeth and heareth him, rejoiceth with joy **because of the bridegroom's voice. This my joy therefore is fulfilled.**

30 **He must increase but I must decrease.**

31 **He that cometh from above, is above all.** He that is of the earth, of the earth he is, and of the earth he speaketh. **He that cometh from heaven, is above all.**

32 **And what he hath seen, and heard, that he testifieth:** and no man receiveth his testimony.

33 **He that hath received his testimony, hath set to his seal that [2] God is true.**

34 **For he whom God hath sent, speaketh the words of God:** for God doth not give the spirit by measure.

35 **The Father loveth the Son: and he hath given all things into his hand.**

36 [3] **He that believeth in the Son, hath life everlasting: but** he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

CHAPTER IV.

Christ talks with the Samaritan woman. He heals the ruler's son.

When Jesus therefore understood that the Pharisees had heard that Jesus maketh more disciples, [4] and baptizeth *more* than John,

2 (Though Jesus *himself* did not baptize, but his disciples,)

3 He left Judea, and went again into Galilee.

4 And he was of necessity to pass through Samaria.

5 He cometh therefore to a city of Samaria which is called Sichar; near the land [5] which Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. It was about the sixth hour.

7 There cometh a woman of Samaria to draw water. Jesus saith to her: Give me to drink.

8 For his disciples were gone into the city to buy meats.

9 Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans.

10 Jesus answered and said to her: **If thou didst know the gift of God, and who he is that saith to thee, Give me to drink; thou perhaps wouldst have**

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[1] Supra, 1. 20.—[2] Rom. 3. 4.—[3] 1 John 5. 10.

[4] Supra, 3. 22.—[5] Gen. 33. 19. and 48. 22. Jos. 24. 32.

[**This Type** indicates a reference to the Divinity of Christ.]

asked of him, and he would have given thee living water.

11 The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep: from whence then hast thou living water?

12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered, and said to her: Whosoever drinketh of this water, shall thirst again: **but he that shall drink of the water that I will give him, shall not thirst for ever.**

14 **But the water that I will give him, shall become in him a fountain of water springing up into life everlasting.**

15 The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw.

16 Jesus saith to her: Go, call thy husband, and come hither.

17 The woman answered, and said: I have no husband. Jesus said to her. Thou hast said well, I have no husband:

18 For thou hast had five husbands: and he whom thou now hast, is not thy husband. This thou hast said truly.

19 The woman saith to him: **Sir, I perceive that thou art a prophet.**

20 Our fathers adored on this mountain, and you say, [1] that at Jerusalem is the place where men must adore.

21 Jesus saith to her: ***Woman, believe me, that the hour cometh, when you shall neither on this mountain, nor in Jerusalem adore the Father.***

22 [2] You adore that which you know not: we adore that which we know; **for salvation is of the Jews.**

23 But the hour cometh, **and now is,** when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him.

24 [3] God is a spirit, and they that adore him, must adore him in spirit and in truth.

25 The woman saith to him: **I know that the Messias cometh (who is called Christ), therefore when he is come, he will tell us all things.**

26 **Jesus saith to her: I am he who am speaking with thee.**

27 And immediately his disciples came: and they wondered that he talked with the woman. Yet no man said: What seekest thou, or why talkest thou with her?

28 The woman therefore left her waterpot, and went her way into the city, and saith to the men there:

29 **Come, and see a man who has told me all things whatsoever I have done. Is not he the Christ.**

CHAP. IV. Ver. 20. *This mountain.* Garizim, where the Samaritans had their schismatical temples.

[1] Deut. 12. 5.—[2] 4 Kings 17. 41.—[3] 1 Cor. 3. 17.

[*This Type* indicates a reference to the Church.]

30 They went therefore out of the city, and came unto him.

31 In the meantime the disciples prayed him, saying: Rabbi, eat.

32 But he said to them: I have meat to eat which you know not.

33 The disciples therefore said to one another: Hath any man brought him to eat?

34 JESUS saith to them: **My meat is to do the will of him that sent me, that I may perfect his work.**

35 Do not you say, there are yet four months, and then the harvest cometh? Behold I say to you, life up your eyes, and see the countries, [1] for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together.

37 For in this is the saying true: that it is one man that soweth, and it is another that reapeth.

38 ***I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours.***

39 Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony: He told me all things whasoever I have done.

40 So when the Samaritans were come to him, they desired him that he would tarry there. And he abode there two days.

41 And many more believed in him because of his own word.

42 And they said to the woman: We now believe, not for thy saying: for we ourselves have heard him, and know that this is indeed **the Saviour of the world.**

43 Now after two days he departed thence; and went into Galilee.

44 [2] For JESUS himself gave testimony that a prophet hath no honour in his own country.

45 [3] And when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival day: for they also went to the festival day.

46 He came again therefore into Cana of Galilee, [4] **where he made the water wine.** And there was a certain ruler whose son was sick at Capharnaum.

47 He having heard that JESUS was come from Judea into Galilee, went to him, and prayed him to come down and heal his son: for he was at the point of death,

48 JESUS therefore said to him: unless you see signs and wonders, you believe not.

49 The ruler saith to him:

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[1] Matt. 9. 37. Luke 10. 2.

[2] Matt. 13. 57. Mark 6. 4. Luke 4. 24.—[3] Matt. 4. 12. Mark 1. 14. Luke 4. 14.—[4] Supra, 2. 9.

[**This Type** indicates a reference to the Divinity of Christ.]

Lord, come down before that my son die.

50 Jesus saith to him: **Go thy way, thy son liveth.** The man believed the word which Jesus said to him, and went his way.

51 And as he was going down, his servants met him: and they brought word, saying, that his son lived.

52 He asked therefore of them the hour, wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him.

53 The father therefore knew that it was at the same hour, that Jesus said to him, Thy son liveth; **and himself believed and his whole house.**

54 This *is* again the second miracle that Jesus did, when he was come out of Judea into Galilee.

CHAPTER V.

Christ heals on the sabbath the man languishing thirty-eight years; his discourse upon this occasion.

AFTER[1] these things was a festival day of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem a pond, *called* Probatica, which in Hebrew is named Bethsaida, having five porches.

3 In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water.

4 And an Angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under.

5 And there was a certain man there, that had been eight and thirty years under his infirmity.

6 Him when Jesus had seen lying and knew that he had been now a long time, he saith to him: Wilt thou be made whole?

7 The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me.

8 Jesus saith to him: **Arise, take up thy bed, and walk.**

9 **And immediately the man was made whole:** and he took up his bed and walked. And it was the sabbath that day.

10 The Jews therefore said **to him that was healed:** [2] It is the sabbath, it is not lawful for thee to take up thy bed.

11 He answered them: He

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[1] A.D. 31.

[2] Exod. 20. 11. Jer. 17. 24.

CHAP. V. Ver. 2. *Probatica.* That is, the sheep-pond; either so-called, because the sheep were washed therein, that were to be offered up in sacrifice in the temple, or because it was near the sheep-gate. That this was a pond where miracles were wrought is evident from the sacred text; and also that the water had no natural virtue to heal, as one only of those put in after the motion of the water was restored to health; for if the water had the healing-quality, the others would have the like benefit, being put into it about the same time.

[***This Type*** indicates a reference to the Church.]

that made me whole, he said to me: Take up thy bed, and walk.

12 They asked him, therefore: Who is that man who said to thee: Take up thy bed, and walk?

13 But he who was healed, knew not who it was. For JESUS went aside from the multitude standing in the place.

14 Afterwards JESUS findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee.

15 And the man went his way, and told the Jews that it was JESUS who had made him whole.

16 Therefore did the Jews persecute JESUS, because he did these things on the sabbath.

17 But JESUS answered them: **My Father worketh until now; and I work.**

18 Hereupon therefore the Jews sought the more to kill **him, because he did not only break the sabbath, but also said God was his Father, making himself equal to God.**

19 Then JESUS answered and said to them: **Amen, amen, I say unto you: the Son cannot do anything of himself, but what he seeth the Father doing: for what things soever he doth, these the Son also doth in like manner.**

20 For the Father loveth the **Son, and sheweth him all things which himself doth: and greater works than these will he shew him, that you may wonder.**

21 **For as the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom he will.**

22 **For neither doth the Father judge any man: but hath given all judgment to the Son.**

23 **That all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father who hath sent him.**

24 **Amen, amen, I say unto you, that he who heareth my word, and believeth him that sent me, hath life everlasting; and cometh not into judgment, but it is passed from death to life.**

25 **Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear** the voice of the Son of God, and they that hear shall live.

26 For as the Father hath life in himself; so he hath given to the Son also to have life in himself:

27 **And he hath given him power to do judgment, because he is the son of man.**

28 **Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God.**

29 [1] And they that have done good things, shall come forth unto the resurrection of

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[1] Matt. 25. 46.

[**This Type** indicates a reference to the Divinity of Christ.]

life; but they that have done evil unto the resurrection of judgment.

30 **I cannot of myself do anything. As I hear, so I judge: and my judgment is just: because I seek not my own will, but the will of him that sent me.**

31 **If I bear witness of myself, my witness is not true.**

32 [1] **There is another that beareth witness of me: and I know that the witness which he witnesseth of me is true.**

33 **You sent to John: and he gave testimony to the truth.**

34 But I receive not testimony from man: but I say these things that you may be saved.

35 He was a burning and a shining light. And you were willing for a time to rejoice in his light.

36 **But I have a greater testimony than that of John. For the works which the Father hath given me to perfect: the works themselves, which I do, give testimony of me, that the Father hath sent me.**

37 **And the Father himself who hath sent me, [2] hath given testimony of me: neither have you heard his voice at any time, [3] nor seen his shape.**

38 **And you have not his word abiding in you: for whom he hath sent, him you believe not.**

39 Search the scriptures, for you think in them to have life everlasting; **and the same are they that give testimony of me:**

40 **And you will not come to me that you may have life.**

41 I receive not glory from men.

42 But I know you, that you have not the love of God in you.

43 **I am come in the name of my Father, and you receive me not:** if another shall come in his own name, him you will receive.

44 How can you believe, who receive glory one from another: [4]**and the glory which is from God alone, you do not seek?**

45 Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust.

46 For if you did believe **Moses, you would perhaps believe me also. [5] For he wrote of me.**

47 **But if you do not believe his writings: how will you believe my words?**

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[1] Matt. 3. 17. Supra, 1. 15.—[2] Mark 3. 17. and 17. 5.—[3] Deut. 4. 12.

[4] 1 Cor. 4. 3.—[5] Gen. 3. 15. and 22. 18. and 49. 10. Deut. 18. 15.

Ver. 29. *Unto the resurrection of judgment.* That is, condemnation.

Ver. 39. Or, *You search the scriptures. Scrutamini*, ερευνᾶτε. It is not a command for all to read the scriptures: but a reproach to the Pharisees, that reading the scriptures as they did, and thinking to find everlasting life in them, they would not receive him, to whom all those scriptures gave testimony, and through whom alone they could have that true life.

CHAPTER VI.

Christ feeds five thousand with five loaves: he walks upon the sea, and discourses of the bread of life.

AFTER [1] these things, JESUS went over the sea of Galilee, which is that of Tiberias:

2 And a great multitude followed him, because they saw the miracles which he did on them that were diseased.

3 JESUS therefore went up into a mountain, and there he sat with his disciples.

4 Now the Pasch, the festival day [2] of the Jews, was near at hand.

5 When JESUS therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat?

6 And this he said to try him: for he himself knew what he would do.

7 Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little.

8 One if his disciples, Andrew, the brother of Simon Peter, saith to him:

9 There is a boy here that hath five barley loaves and two fishes: but what are these among so many?

10 Then JESUS said: Make the men sit down. Now there was much grass in the place. The men therefore sat down in number about five thousand.

11 **And Jesus took the loaves: and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes as much as they would.**

12 And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost.

13 They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

14 Now those men, when they had seen what a miracle JESUS had done, said: **This is of a truth the prophet that is to come into the world.**

15 **Jesus therefore when he knew** that they would come to take him by force and make him king, [3] fled again into the mountain himself alone.

16 And when evening was come, his disciples went down to the sea.

17 And when they had gone up into a ship, they went over the sea to Capharnaum: and it was now dark, and JESUS was not come unto them.

18 And the sea arose by reason of a great wind that blew.

19 When they had rowed therefore about five and twenty or thirty furlongs, they see

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[1] Matt. 14. 13. Mark 6. 32. Luke 9. 10.—[2] A.D. 32.

[3] Matt. 14. 23. Mark 6. 46.

Jesus walking upon the sea, and drawing nigh to the ship, and they were afraid.

20 But he saith to them: It is I: be not afraid.

21 They were willing therefore to take him into the ship: and presently the ship was at the land, to which they were going.

22 The next day, the multitude that stood on the other side of the sea, saw that there was no other ship there but one, and that Jesus had not entered into the ship with his disciples, but that his disciples were gone away alone.

23 But other ships came in from Tiberias, nigh unto the place where they had eaten the bread, the Lord giving thanks.

24 When therefore the multitude saw that Jesus was not there, nor his disciples, they took shipping, and came to Capharnaum seeking for Jesus.

25 And when they had found him on the other side of the sea, they said to him: Rabbi, when camest thou hither?

26 Jesus answered them and said: Amen, amen, I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which **the son of man** will give you. [1] **For him hath God, the Father, sealed.**

28 They said therefore unto him: What shall we do that we may work the works of God?

29 Jesus answered, and said to them: [2] This is the work of God, **that you believe in him whom he hath sent.**

30 They said therefore to him: **What sign therefore dost thou shew that we may see, and may believe thee? what dost thou work?**

31 Our fathers did eat manna in the desert as it is written, [3] *He gave them bread from heaven to eat.*

32 Then Jesus said to them: Amen, amen, I say to you: Moses gave you not bread from heaven, **but my Father giveth you the true bread from heaven.**

33 **For the bread of God is that which cometh down from heaven, and giveth life to the world.**

34 They said therefore unto him: Lord, give us always this bread.

35 And Jesus said to them: **I am the bread of life: [4] he that cometh to me shall not hunger; and he that believeth in me, shall never thirst.**

36 **But I said unto you, that you also have seen me, and you believe not.**

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[1] Matt. 3. 17. and 17. 5. Supra, 1. 32.—[2] 1 John 3. 23.—[3] Exod. 16. 14. Num. 11. 7. Ps. 77. 24. Wis. 16. 20.—[4] Eccli. 24. 29.

[***This Type*** indicates a reference to the Church.]

37 All that the Father giveth me shall come to me; and him that cometh to me, I will not cast out.

38 **Because I came down from heaven, not to do my own will, but the will of him that sent me.**

39 **Now this is the will of the Father who sent me;** that of all that he hath given me, I should lose nothing, but should raise it up again in the last day.

40 **And this is the will of my Father that sent me; that every one who seeth the Son, and believeth in him, may have life everlasting, and I will raise him up in the last day.**

41 The Jews therefore murmured at him, because he had said, **I am the living bread which came down from heaven.**

42 And they said: [1] Is not this Jesus the son of Joseph, whose father and mother we know? **How then saith he, I came down from heaven?**

43 Jesus therefore answered and said to them: Murmur not among yourselves.

44 **No man can come to me, except the Father, who hath sent me, draw him, and I will raise him up in the last day.**

45 **It is written in the prophets: [2] And they shall all be taught of God. Every one that hath heard of the Father and hath learned, cometh to me.**

46 [3] Not that any man hath seen the Father, **but he who is of God, he hath seen the Father.**

47 **Amen, amen, I say unto you: He that believeth in me, hath everlasting life.**

48 **I am the bread of life.**

49 [4] Your fathers did eat manna in the desert, and are dead.

50 **This is the bread which cometh down from heaven: that if any man eat of it, he may not die.**

51 **I am the living bread, which came down from heaven.**

52 **If any man eat of this bread, he shall live for ever:** and the bread that I will give, **is my flesh for the life of the world.**

53 The Jews therefore strove among themselves, saying: **How can this man give us his flesh to eat?**

54 Then Jesus said to them: **Amen, amen, I say unto you: Except you eat the flesh of the son of man, and drink his**

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[1] Matt. 13. 55. Mark 6. 3.

[2] Isaias 54. 13.—[3] Matt. 11. 27.—[4] Exod. 16. 13.

CHAP. VI. Ver. 44. *Draw him.* Not by compulsion, nor by laying the free will under any necessity, but by the strong and sweet motions of his heavenly grace.

Ver. 54. *Except you eat—and drink, &c.* To receive the body and blood of Christ, is a divine precept, insinuated in this text; which the faithful fulfill, though they receive but in one kind; because in one kind they receive both body and blood, which cannot be separated from each other. Hence, life eternal is here promised to the worthy receiving though but in one kind. Ver. 52. *If any man eat of this bread he shall live for ever: and the bread that I will give, is my flesh for the life of the world.* Ver. 58. *He that eateth me, the same*

[**This Type** indicates a reference to the Divinity of Christ.]

blood, you shall not have life in you.

55 **He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day.**

56 [1] **For my flesh is meat indeed: and my blood is drink indeed:**

57 **He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.**

58 **As the living Father hath sent me, and I live by the Father: so he that eateth me, the same also shall live by me.**

59 **This is the bread that came down from heaven.** Not as your fathers did eat manna, and are dead. **He that eateth this bread shall live for ever.**

60 These things he said teaching in the synagogue, in Capharnaum.

61 Many therefore of his disciples hearing it, said: This saying is hard, and who can hear it?

62 **But Jesus knowing in himself, that his disciples murmured at this, said to them:** Doth this scandalize you?

63 **If then you shall see [2] the son of man ascend up where he was before?**

64 It is the spirit that quickeneth: the flesh profiteth nothing. **The words that I have spoken to you, are spirit and life.**

65 **But there are some of you that believe not. For Jesus knew from the beginning who they were that did not believe, and who he was that would betray him.**

66 And he said: **Therefore did I say to you, that no man can come to me, unless it be given him by my Father.**

67 After this many of his disciples went back; and walked no more with him.

68 Then JESUS said to the twelve: Will you also go away?

69 And Simon Peter answered him: **Lord, to whom shall we go? Thou hast the words of eternal life.**

70 [3] **And we have believed and have known that thou art the Christ the Son of God.**

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[1] 1 Cor. 11. 27.—[2] Supra, 3. 13.

[3] Matt. 16. 16. Mark 8. 29. Luke 9. 20.

also shall live by me. Ver. 59. *He that eateth this bread shall live for ever.*

Ver. 63. *If then you shall see,* &c. Christ by mentioning his ascension, by this instance of his power and divinity, would confirm the truth of what he had before asserted; and at the same time correct their gross apprehension of eating his flesh, and drinking his blood, in a vulgar and carnal manner, by letting them know he should take his whole body living with him to heaven; and consequently not suffer it to be, as they supposed, divided, mangled and consumed upon earth.

Ver. 64. *The flesh profiteth nothing.* Dead flesh separated from the spirit, in the gross manner they supposed they were to eat his flesh, would profit nothing. Neither doth man's flesh, that is to say, man's natural and carnal apprehension (which refuses to be subject to the spirit, and words of Christ) profit anything. But it would be the height of blasphemy, to say the living flesh of Christ (which we receive in the blessed sacrament, with his spirit, that is, with his soul and divinity) profiteth nothing. For if Christ's flesh had profited us nothing, he would never have taken flesh for us, nor died in the flesh for us. —Ibid. *Are spirit and life.* By proposing to you a heavenly sacrament, in which you shall receive, in a wonderful manner, spirit, grace and life in its very fountain.

71 Jesus answered them: **Have I not chosen you twelve; and one of you is a devil?**

72 Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him, whereas he was one of the twelve.

CHAPTER VII.

Christ goes up to the feast of the tabernacles; he teaches in the temple.

AFTER these things Jesus walked in Galilee, for he would not walk in Judea, because the Jews sought to kill him.

2 Now the Jews' feast of [1] tabernacles was at hand.

3 And his brethren said to him: Pass from hence and go into Judea: that thy disciples also may see thy works which thou dost.

4 For there is no man that doth anything in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said to them: **My time is not yet come;** but your time is always ready.

7 The world cannot hate you; but me it hateth: because I give testimony of it, that the works thereof are evil.

8 Go you up to this festival day, but I go not up to this festival day: **because my time is not accomplished.**

9 When he had said these things, he himself staid in Galilee.

10 But after his brethren were gone up, then he also went up to the feast, not openly, but as it were in secret.

11 The Jews therefore sought him on the festival day, and said: Where is he?

12 And there was much murmuring among the multitude concerning him. For some said: He is a good man. And others said: No, but he seduceth the people.

13 Yet no man spoke openly of him, for fear of the Jews.

14 Now about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews wondered, saying: How doth this man know letters, having never learned?

16 Jesus answered them and said: **My doctrine is not mine, but his that sent me.**

17 **If any man will do the will of him: he shall know of the doctrine, whether it be of God, or whether I speak of myself.**

18 He that speaketh of himself, seeketh his own glory: but **he that seeketh the glory of him that sent him, he is true, and there is no injustice in him.**

19 [2] Did not Moses give you the law, and *yet* none of you keepeth the law?

20 [3] Why seek you to kill

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[1] Lev. 23. 34.

[2] Exod. 24. 3.—[3] Supra, 5. 18.

[**This Type** indicates a reference to the Divinity of Christ.]

me? The multitude answered and said: Thou hast a devil; who seeketh to kill thee?

21 JESUS answered and said to them: One work I have done; and you all wonder:

22 Therefore [1] Moses gave you circumcision (not because it is of Moses, [2] but of the fathers;) and on the sabbath-day you circumcise a man.

23 If a man receive circumcision on the sabbath-day, that the law of Moses may not be broken: are you angry at me because I have healed the whole man on the sabbath-day?

24 [3] Judge not according to the appearance, but judge just judgment.

25 Some therefore of Jerusalem said: Is not this he whom they seek to kill?

26 And behold he speaketh openly, and they say nothing to him. **Have the rulers known for a truth that this is the Christ?**

27 But we know this man whence he is: but when the CHRIST cometh, no man knoweth whence he is.

28 JESUS therefore cried out in the temple, teaching and saying: **You both know me, and you know whence I am, and I am not come of myself; but he that sent me is true, whom you know not.**

29 **I know him, because I am from him, and he hath sent me.**

30 They sought therefore to apprehend him: and no man laid hands on him, because his hour was not yet come.

31 But of the people many believed in him, and said: **When the Christ cometh, shall he do more miracles than these which this man doth?**

32 The Pharisees heard the people murmuring these things concerning him: and the rulers and Pharisees sent ministers to apprehend him.

33 JESUS therefore said to them: **Yet a little while I am with you: and then I go to him that sent me.**

34 [4] **You shall seek me, and shall not find me: and where I am, thither you cannot come.**

35 The Jews therefore said among themselves: Whither will he go, that we shall not find him? will he go unto the dispersed among the gentiles, and teach the gentiles?

36 What is this saying that he hath said: You shall seek me, and shall not find me; and where I am, you cannot come?

37 And on the last [5] *and* great day of the festivity, JESUS stood and cried, saying: **If any man thirst, let him come to me, and drink.**

38 [6] **He that believeth in me,** as the scripture saith, *Out of his belly shall flow rivers of living water.*

39 **Now this he said of the**

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[1] Lev. 12. 3.—[2] Gen. 17. 10.—[3] Deut. 1. 16.

[4] Infra, 13. 33.—[5] Lev. 23. 27.—[6] Deut. 18. 15. Joel 2. 28. Acts 2. 17.

[*This Type* indicates a reference to the Church.]

spirit which they should receive who believed in him: for as yet the spirit was not given, because Jesus was not yet glorified.

40 Of that multitude therefore, when they had heard these words of his, some said: **This is the prophet indeed.**

41 Others said: **This is the Christ.** But some said: Doth the CHRIST come out of Galilee?

42 [1] Doth not the scripture say: **That Christ cometh out of the seed of David, and from Bethlehem the town where David was?**

43 So there arose a dissension among the people because of him.

44 And some of them would have apprehended him: but no man laid hands upon him.

45 The ministers therefore came to the chief priests and the Pharisees. And they said to them: Why have you not brought him?

46 The ministers answered: **Never did man speak like this man.**

47 The Pharisees therefore answered them: Are you also seduced?

48 Hath any one of the rulers believed in him, or of the Pharisees?

49 But this multitude that knoweth not the law, are accursed.

50 Nicodemus said to them, [2] he that came to him by night, who was one of them:

51 Doth our law judge any man, unless it first hear him, [3] and know what he doth?

52 They answered and said to him: Art thou also a Galilean? Search the scriptures, and see that out of Galilee a prophet riseth not.

53 And every man returned to his own house.

CHAPTER VIII.

The woman taken in adultery. Christ justifies his doctrine.

AND JESUS went unto mount Olivet.

2 And early in the morning he came again into the temple, and all the people came to him, and sitting down he taught them.

3 And the scribes and Pharisees bring unto him a woman taken in adultery; and they set her in the midst,

4 And said to him: Master, this woman was even now taken in adultery.

5 [4] Now Moses in the law commanded us to stone such a one. But what sayest thou?

6 And this they said, tempting him, that they might accuse him. But JESUS bowing himself down, **wrote with his finger on the ground.**

7 When therefore they continued asking him, he lifted up himself and said to them: [5] He

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[1] Mich. 5. 2. Matt. 2. 6.

[2] Supra, 3. 2.—[3] Deut. 17. 8. and 19. 15.—[4] Lev. 20. 10.—[5] Deut. 17. 7.

[**This Type** indicates a reference to the Divinity of Christ.]

that is **without sin among you,** let him first cast a stone at her.

8 And again stooping down, **he wrote on the ground.**

9 But they hearing *this* went out one by one, beginning at the eldest. And JESUS alone remained, and the woman standing in the midst.

10 Then JESUS lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee?

11 Who said: No man, Lord. And JESUS said: **Neither will I condemn thee. Go, and now sin no more.**

12 Again therefore JESUS spoke to them, saying: [1] **I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life.**

13 The Pharisees therefore said to him: Thou givest testimony of thyself: thy testimony is not true.

14 JESUS answered, and said to them: Although I give testimony of myself, **my testimony is true: for I know whence I came, and whither I go:** but you know not whence I come, or whither I go.

15 You judge according to the flesh: I judge not any man.

16 And if I do judge, my judgment is true: **because I am not alone, but I and the Father that sent me.**

17 And in your law it is written, [2] that the testimony of two men is true.

18 **I am one that give testimony of myself: and the Father that sent me, giveth testimony of me.**

19 They said therefore to him: **Where is thy Father?** JESUS answered: **Neither me do you know, nor my Father: if you did know me, perhaps you would know my Father also.**

20 These words JESUS spoke in the treasury, teaching in the temple: and no man laid hands on him, **because his hour was not yet come.**

21 Again therefore JESUS said to them: **I go, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come.**

22 The Jews therefore said: Will he kill himself, because he said: Whither I go, you cannot come?

23 And he said to them: **You are from beneath, I am from above. You are of this world, I am not of this world.**

24 Therefore I said to you, that you shall die in your sins. **For if you believe not that I am he, you shall die in your sin.**

25 They said therefore to him: Who art thou? JESUS said to them: The beginning, who also speak unto you.

26 **Many things I have to speak and to judge of you. But he that sent me is [3] true:**

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[1] 1 John 1. 3.

[2] Deut. 17. 6. and 19. 15. Matt. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.—[3] Rom. 3. 4.

[***This Type*** indicates a reference to the Church.]

and the things I have heard of him, these same I speak in the world.

27 And they understood not that **he called God his father.**

28 Jesus therefore said to them: **When you shall have lifted up the son of man, then shall you know that I am he, and that I do nothing of myself, but as the Father hath taught me, these things I speak:**

29 **And he that sent me is with me, and he hath not left me alone: for I do always the things that please him.**

30 When he spoke these things, many believed in him.

31 Then Jesus said to those Jews who believed him: *If you continue in my word, you shall be my disciples indeed.*

32 *And you shall know the truth, and the truth shall make you free.*

33 They answered him: We are the seed of Abraham, and we have never been slaves to any man: how sayest thou: You shall be free?

34 Jesus answered them: Amen, amen, I say unto you, [1] that whosoever committeth sin, is the servant of sin.

35 Now the servant abideth not in the house for ever: **but the son abideth for ever.**

36 **If therefore the son shall make you free, you shall be free indeed.**

37 I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you.

38 **I speak that which I have seen with my Father:** and you do the things that you have seen with your father.

39 They answered, and said to him: Abraham is our father. Jesus saith to them: If you be the children of Abraham, do the works of Abraham.

40 But now you seek to kill me, a man who have spoken the truth to you, **which I have heard of God.** This Abraham did not.

41 You do the works of your father. They said therefore to him: We are not born of fornication: we have one Father *even* God.

42 Jesus therefore said to them: **If God were your father, you would indeed love me. For from God I proceeded, and came: for I came not of myself, but he sent me.**

43 Why do you not know my speech? Because you cannot hear my word.

44 [2] You are of *your* father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

45 **But if I say the truth, you believe me not.**

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[1] Rom. 6. 15. and 16. 2 Pet. 2. 19.

[2] 1 John 3. 8.

[**This Type** indicates a reference to the Divinity of Christ.]

46 **Which of you shall convince me of sin? If I say the truth to you, why do you not believe me?**

47 [1]**He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God.**

48 The Jews therefore answered, and said to him: Do not we say well that thou art a Samaritan, and hast a devil?

49 Jesus answered: I have not a devil: but **I honour my Father, and you have dishonoured me.**

50 But I seek not my own glory: there is one that seeketh and judgeth.

51 **Amen, amen I say to you: If any man keep my word, he shall not see death for ever.**

52 The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: **If any man keep my word, he shall not taste death for ever.**

53 **Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself?**

54 **Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God.**

55 **And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word.**

56 **Abraham your father rejoiced that he might see my day: he saw it, and was glad.**

57 The Jews therefore said to him: **Thou art not yet fifty years old, and hast thou seen Abraham?**

58 Jesus said to them: **Amen, amen, I say to you, before Abraham was made, I am.**

59 **They took up stones therefore to cast at him.** But Jesus hid himself, and went out of the temple.

CHAPTER IX.

He gives sight to the man born blind.

AND Jesus passing by, saw a man who was blind from his birth;

2 And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind?

3 Jesus answered: Neither hath this man sinned, nor his parents; **but that the works of God should be made manifest in him.**

4 **I must work the works of him that sent me, whilst it is day: the night cometh when no man can work.**

5 **As long as I am in the world, I am the light of the world.**

6 When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes.

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[1] 1 John 4. 6.

[*This Type* indicates a reference to the Church.]

7 And said to him: Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed, **and he came seeing.**

8 The neighbours therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat, and begged? Some said: This is he.

9 But others *said*: No, but he is like him. But he said: I am he.

10 They said therefore to him: How were thy eyes opened?

11 He answered: That man that is called Jesus, made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see.

12 And they said to him: Where is he? He saith: I know not.

13 They bring him that had been blind to the Pharisees.

14 Now it was the sabbath when Jesus made the clay and opened his eyes.

15 Again therefore the Pharisees asked him, how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see.

16 Some therefore of the Pharisees said: **This man is not of God, who keepeth not the sabbath. But others said: How can a man that is a sinner do such miracles?** And there was a division among them.

17 They say therefore to the blind man again: What sayest thou of him that hath opened thy eyes? And he said: **He is a prophet.**

18 The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight,

19 And asked them, saying: Is this your son, who you say was born blind? How then doth he now see?

20 His parents answered them and said: We know that this is our son, and that he was born blind;

21 But how he now seeth, we know not: or who hath opened his eyes, we know not: ask himself; he is of age, let him speak for himself.

22 These things his parents said, because they feared the Jews: **For the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue.**

23 Therefore did his parents say: He is of age, ask him.

24 They therefore called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner.

25 He said therefore to them: If he be a sinner, I know not: one thing I know, that whereas I was blind, now I see.

26 They said then to him:

What did he to thee? How did he open thy eyes?

27 He answered them: I have told you already, and you have heard: why would you hear it again? will you also become his disciples?

28 They reviled him therefore, and said: Be thou his disciple; but we are the disciples of Moses.

29 We know that God spoke to Moses: but as to this man, we know not from whence he is.

30 The man answered, and said to them: **Why, herein is a wonderful thing that you know not from whence he is, and he hath opened my eyes.**

31 **Now we know that God doth not hear sinners: but if a man be a server of God, and doth his will, him he heareth.**

32 **From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind.**

33 **Unless this man were of God, he could not do anything.**

34 They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

35 JESUS heard that they had cast him out: and when he had found him, he said to him: **Dost thou believe in the Son of God?**

36 He answered, and said: **Who is he, Lord, that I may believe in him?**

37 And JESUS said to him: **Thou hast both seen him; and it is he that talketh with thee.**

38 And he said: **I believe, Lord. And falling down he adored him.**

39 And JESUS said: For judgment **I am come into this world;** that they who see not, may see: and they who see, may become blind.

40 And some of the Pharisees, who were with him, heard; and they said unto him: **Are we also blind?**

41 **Jesus said to them: If you were blind, you should not have sin: but now you say: We see. Your sin remaineth.**

CHAPTER X.

Christ is the door and the good shepherd. He and his Father are one.

Amen, amen, I say to you: he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber.

2 But he that entereth in by the door, is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he hath let out

CHAP. IX. Ver. 39. *I am come,* &c. Not that Christ came for that end, that any one should be made blind: but that the Jews, by the abuse of his coming, and by their not receiving him, brought upon themselves this judgment of blindness.

Ver. 41. *If you were blind,* &c. If you were invincibly ignorant, and had neither read the scriptures nor seen my miracles, you would not be guilty of the sin of infidelity: but now, as you boast of your knowledge of the scriptures, you are inexcusable.

[*This Type* indicates a reference to the **Church.**]

his own sheep, he goeth before them: and the sheep follow him, because they know his voice.

5 But a stranger they follow not, but fly from him, because they know not the voice of strangers.

6 This proverb JESUS spoke to them. But they understood not what he spoke to them.

7 JESUS therefore said to them again: Amen, amen, I say to you, **I am the door of the sheep.**

8 All *others,* as many as have come, are thieves and robbers: and the sheep heard them not.

9 **I am the door. By me, if any man enter in, he shall be saved:** and he shall go in, and go out, and shall find pastures.

10 The thief cometh not, but for to steal and to kill and to destroy. **I am come that they may have life, and may have it more abundantly.**

11 **I am the good shepherd. [1] The good shepherd giveth his life for his sheep.**

12 But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth: and the wolf catcheth, and scattereth the sheep:

13 And the hireling flieth, because he is a hireling; and he hath no care for the sheep.

14 **I am the good shepherd;** ***and I know mine, and mine know me.***

15 **[2] As the Father knoweth me, and I know the Father: and I lay down my life for my sheep.**

16 ***And other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.***

17 **Therefore doth the Father love me: [3] because I lay down my life that I may take it again.**

18 **No man taketh it away from me: but I lay it down of myself, and I have power to lay it down; and I have power to take it up again. This commandment have I received of my Father.**

19 A dissension rose again among the Jews for these words.

20 And many of them said: He hath a devil, and is mad: why hear you him?

21 Others said: These are not the words of one that hath a devil: Can a devil open the eyes of the blind?

22 [4] And it was the feast of the dedication at Jerusalem; and it was winter.

23 And JESUS walked in the temple in Solomon's porch.

24 The Jews therefore came round about him, and said to him: **How long dost thou hold our souls in suspense? if thou be the Christ tell us plainly.**

25 JESUS answered them: **I speak to you, and you believe**

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[1] Isaias 40. 11. Ezech. 34. 23. and 37. 24.

[2] Matt. 11. 27. Luke 10. 22.—[3] Isaias 53. 7.—[4] 1 Mach. 4. 56. and 59.

[**This Type** indicates a reference to the Divinity of Christ.]

not: the works that I do in the name of my Father, they give testimony of me.

26 **But you do not believe:** because you are not of my sheep.

27 My sheep hear my voice: and I know them, and they follow me.

28 **And I give them life everlasting; and they shall not perish for ever, and no man shall pluck them out of my hand.**

29 **That which my Father hath given me is greater than all: and no one can snatch them out of the hand of my Father.**

30 **I and the Father are one.**

31 The Jews then took up stones to stone him.

32 JESUS answered them: **Many good works I have shewed you from my Father;** for which of those works do you stone me?

33 The Jews answered him: For a good work we stone thee not, **but for blasphemy; and because that thou, being a man, makest thyself God.**

34 JESUS answered them: Is it not written in your law: [1] *I said, you are gods?*

35 If he called them gods, to whom the word of God was spoken, and the scripture cannot be broken;

36 **Do you say of him, whom the Father hath sanctified and sent into the world: Thou blasphemest, because I said, I am the Son of God?**

37 **If I do not the works of my Father, believe me not.**

38 **But if I do, though you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father.**

39 They sought therefore to take him; and he escaped out of their hands.

40 And he went again beyond the Jordan into that place where John was baptizing first: and there he abode.

41 And many resorted to him, and they said: John indeed did no sign:

42 **But all things whatsoever John said of this man were true.** And many believed in him.

CHAPTER XI.

Christ raises Lazarus to life. The rulers resolve to put him to death.

NOW there was a certain man sick named Lazarus, of Bethania, of the town of Mary and of Martha her sister.

2 (And Mary was she [2] that anointed the Lord with ointment and wiped his feet with her hair: whose brother Lazarus was sick.)

3 His sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick.

4 And JESUS hearing it, said to them: This sickness is not

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[1] Ps. 81. 6.

CHAP. X. Ver. 30. *I and the Father are one.* That is, one divine nature, but two distinct persons.

[2] Matt. 26. 7. Luke 7. 37. Infra, 12. 3.

[*This Type* indicates a reference to the Church.]

unto death, **but for the glory of God: that the Son of God may be glorified by it.**

5 Now Jesus loved Martha, and her sister Mary, and Lazarus.

6 When he had heard therefore that he was sick, he still remained in the same place two days:

7 Then after that he said to his disciples: Let us go into Judea again.

8 The disciples say to him: Rabbi, the Jews but now sought to stone thee: and goest thou thither again?

9 Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world:

10 But if he walk in the night he stumbleth, because the light is not in him.

11 These things he said: and after that he said to them: Lazarus our friend sleepeth; but I go that I may awake him out of sleep.

12 His disciples therefore said: Lord, if he sleep, he shall do well.

13 But Jesus spoke of his death; and they thought that he spoke of the repose of sleep.

14 Then therefore Jesus said to them plainly: Lazarus is dead;

15 And I am glad for your sakes, that I was not there, **that you may believe:** but let us go to him.

16 Thomas therefore, who is called Didymus, said to his fellow-disciples: Let us also go, that we may die with him.

17 Jesus therefore came and found that he had been four days already in the grave.

18 (Now Bethania was near Jerusalem, about fifteen furlongs off.)

19 And many of the Jews were come to Martha and Mary, to comfort them concerning their brother.

20 Martha therefore, as soon as she heard that Jesus was come, went to meet him; but Mary sat at home.

21 Martha therefore said to Jesus: Lord, if thou hadst been here, my brother had not died.

22 But now also I know that **whatsoever thou wilt ask of God, God will give it thee.**

23 Jesus saith to her: Thy brother shall rise again.

24 Martha saith to him: I know that he shall rise again [1] in the resurrection at the last day.

25 Jesus said to her: **I am the resurrection and the life: [2] he that believeth in me although he be dead, shall live.**

26 **And every one that liveth, and believeth in me, shall not die for ever. Believest thou this?**

27 She saith to him: **Yea, Lord, I have believed that thou**

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[1] Luke 14. 14. Supra, 5. 29.—[2] Supra, 6. 40.

[**This Type** indicates a reference to the Divinity of Christ.]

art Christ the Son of the living God, who art come into this world.

28 And when she had said these things, she went, and called her sister Mary secretly, saying: The master is come and calleth for thee.

29 She, as soon as she heard *this*, riseth quickly and cometh to him.

30 For Jesus was not yet come into the town; but he was still in that place where Martha had met him.

31 The Jews therefore who were with her in the house and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave, to weep there.

32 When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died.

33 Jesus therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled himself,

34 And said: Where have you laid him? They say to him: Lord, come and see.

35 And Jesus wept.

36 The Jews therefore said: Behold how he loved him.

37 But some of them said: [1] **Could not he that opened the eyes of the man born blind, have caused that this man should not die?**

38 Jesus therefore again groaning in himself, cometh to the sepulchre: Now it was a cave; and a stone was laid over it.

39 Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to him: Lord, by this time he stinketh, for he is now of four days.

40 Jesus saith to her: **Did not I say to thee, that if thou believe, thou shalt see the glory of God?**

41 They took therefore the stone away. And Jesus lifting up his eyes said: **Father, I give thee thanks that thou hast heard me.**

42 **And I knew that thou hearest me always, but because of the people who stand about have I said it; that they may believe that thou hast sent me.**

43 When he had said these things, he cried with a loud voice: **Lazarus, come forth.**

44 **And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin.** Jesus said to them: Loose him and let him go.

45 Many therefore of the Jews who were come to Mary and Martha, **and had seen the things that Jesus did, believed in him.**

46 But some of them went to

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[1] Supra, 9. 6.

[*This Type* indicates a reference to the Church.]

the Pharisees, and told them the things that Jesus had done.

47 The chief priests therefore and the Pharisees gathered a council, and said: **What do we, for this man doth many miracles?**

48 If we let him alone so, **all will believe in him,** and the Romans will come, and take away our place and nation.

49 [1] But one of them named Caiphas, being the high-priest that year, said to them: You know nothing:

50 Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not.

51 And this he spoke not of himself: but being the high-priest of that year, he prophesied that Jesus should die for the nation.

52 ***And not only for the nation, but to gather together in one the children of God, that were dispersed.***

53 From that day therefore they devised to put him to death.

54 Wherefore Jesus walked no more openly among the Jews, but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.

55 And the pasch of the Jews was at hand: and many from the country went up to Jerusalem before the pasch, to purify themselves.

56 They sought therefore for Jesus; and they discoursed one with another, standing in the temple: What think you, that he is not come to the festival day? And the chief priests and the Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

CHAPTER XII.

The anointing of Christ's feet. His riding into Jerusalem upon an ass. A voice from heaven.

JESUS [2] therefore six days before the pasch came to Bethania, where Lazarus had been dead, whom Jesus raised to life.

2 And they made him a supper there: and Martha served, but Lazarus was one of them that were at table with him.

3 Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then one of his disciples, Judas Iscariot, he that was about to betray him, said:

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 Now he said this, not because he cared for the poor; but because he was a thief, and

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[1] Infra, 18. 14.

[2] Matt. 26. 6. Mark 14. 3.

[**This Type** indicates a reference to the Divinity of Christ.]

having the purse, carried the things that were put therein.

7 Jesus therefore said: Let her alone, that she may keep **it against the day of my burial.**

8 For the poor you have always with you; but me you have not always.

9 A great multitude therefore of the Jews knew that he was there: and they came, not for Jesus's sake only, but that they might see Lazarus, whom he had raised from the dead.

10 But the chief priests thought to kill Lazarus also:

11 Because many of the Jews by reason of him went away, and **believed in Jesus.**

12 And on the next day a great multitude, that was come to the festival day, when they had heard that Jesus was coming to Jerusalem,

13 Took branches of palmtrees, and went forth to meet him, and cried: **Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel.**

14 [1] And Jesus found a young ass, and sat upon it, as it is written:

15 *Fear not, daughter of Sion: behold,* **thy king cometh,** *sitting on an ass's colt.*

16 These things his disciples did not know at the first: but **when Jesus was glorified,** then they remembered that these **things were written of him,** and that they had done these things to him.

17 **The multitude therefore gave testimony,** which was with him when he called Lazarus out of the grave, and raised him from the dead.

18 For which reason also the people came to meet him: **because they heard that he had done this miracle.**

19 The Pharisees therefore said among themselves: Do you see that we prevail nothing? **behold, the whole world is gone after him.**

20 Now there were certain gentiles among them who came up to adore on the festival day.

21 These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus.

22 Philip cometh and telleth Andrew. Again Andrew and Philip told Jesus.

23 But Jesus answered them, saying: **The hour is come, that the son of man should be glorified.**

24 Amen, amen, I say to you, **unless the grain of wheat falling into the ground die;**

25 **Itself remaineth alone. But if it die, it bringeth forth much fruit.** [2] He that loveth his life shall lose it: and he that hateth his life in this world, keepeth it unto life eternal.

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[1] Zach. 9. 9. Mark 11. 7. Luke 19. 35.

CHAP. XII. Ver. 8. See the annotations on St *Matt.*, xxvi, 11.

[2] Matt. 10. 39. and 16. 25. Mark 8. 35. Luke 9. 24. and 17. 33.

[***This Type*** indicates a reference to the Church.]

26 If any man minister to me, let him follow me: and where I am, there also shall my minister be. ***If any man minister to me,*** **him will my Father honour.**

27 Now is my soul troubled. And what shall I say? **Father, save me from this hour. But for this cause I came unto this hour.**

28 **Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again.**

29 The multitude therefore that stood and heard, said that it thundered. Others said, An Angel spoke to him.

30 JESUS answered and said: **This voice came not because of me, but for your sakes.**

31 **Now is the judgment of the world: now shall the prince of this world be cast out.**

32 **And I, if I be lifted up from the earth, will draw all things to myself.**

33 (Now this he said, signifying what death he should die.)

34 The multitude answered him: We have heard [1] out of the law, that CHRIST abideth for ever; and how sayest thou: The son of man must be lifted up? **Who is this son of man?**

35 JESUS therefore said to them: **Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth.**

36 **Whilst you have the light, believe in the light, that you may be the children of light.** These things JESUS spoke, and he went away, and hid himself from them.

37 And whereas he had done so many miracles before them, they believed not in him:

38 That the saying of Isaias the prophet might be fulfilled, which he said: [2] *Lord, who hath believed our hearing? and to whom hath the arm of the Lord been revealed?*

39 Therefore they could not believe, because Isaias said again:

40 [3] *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them:*

41 These things said Isaias, **when he saw his glory and spoke of him.**

42 **However many of the chief men also believed in him:** but because of the Pharisees they did not confess *him,* that they might not be cast out of the synagogue.

43 **For they loved the glory**

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[1] Ps. 109. 4. and 116. 2. Isaias 40. 8. Ezech. 37. 25.

[2] Isaias 53. 1. Rom. 10. 16.—[3] Isaias 6. 9. Matt. 13. 14. Mark 4. 12. Luke 8. 10. Acts 28. 26. Rom. 11. 8.

Ver. 39. *They could not believe.* Because they would not, said St *August. Tr.* 33, *in Joan.* See the annotation, St *Mark,* iv, 12.

[**This Type** indicates a reference to the Divinity of Christ.]

of men, more than the glory of God.

44 **But Jesus cried, and said: He that believeth in me, doth not believe in me, but in him that sent me.**

45 **And he that seeth me, seeth him that sent me.**

46 **I am come a light into the world; that whosoever believeth in me, may not remain in darkness.**

47 **And if any man hear my words, and keep them not: I do not judge him: for I came not to judge the world, but to save the world.**

48 **He that despiseth me, and receiveth not my words, hath one that judgeth him: [1] the word that I have spoken, the same shall judge him in the last day.**

49 **For I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say, and what I should speak.**

50 **And I know that his commandment is life everlasting. The things therefore that I speak; even as the Father said unto me, so do I speak.**

CHAPTER XIII.

Christ washes his disciples' feet: the treason of Judas: the new commandment of love.

BEFORE [2] the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end.

2 And when supper was done (the devil having now put into the heart of Judas Iscariot the son of Simon, to betray him),

3 **Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God;**

4 He riseth from supper, and layeth aside his garments, and having taken a towel, girded himself.

5 After that, he putteth water into a basin, and began to wash the feet of his disciples, and to wipe them with the towel, wherewith he was girded.

6 He cometh therefore to Simon Peter. And Peter said to him: Lord, dost thou wash my feet?

7 Jesus answered, and said to him: What I do, thou knowest not now, but thou shalt know hereafter.

8 Peter said to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me.

9 Simon Peter saith to him: Lord, not only my feet, but also my hands and my head.

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[1] Matt. 16. 16.—[2] A.D. 33. Matt. 26. 2. Mark 14. 1. Luke 22. 1.

CHAP. XIII. Ver. 1. *Before the festival day of the pasch.* This was the fourth and last pasch of the ministry of Christ, and according to the common computation was in the 33rd year of our Lord: and in the year of the world 4036. Some chronologers are of opinion that our Saviour suffered in the 37th year of his age: but these opinions on the subject are of no consequence.

10 Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all.

11 For he knew who he was that would betray him; therefore he said: You are not all clean.

12 Then after he had washed their feet, and taken his garments, being sat down again, he said to them: Know you what I have done to you?

13 **You call me Master, and Lord: and you say well, for so I am.**

14 If then I, being *your* Lord and Master, have washed your feet; you also ought to wash one another's feet.

15 For I have given you an example, that as I have done to you, so you do also.

16 [1] **Amen, amen, I say to you: The servant is not greater than his lord:** ***neither is the apostle greater than he that sent him.***

17 If you know these things, you shall be blessed if you do them.

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, [2] *He that eateth bread with me, shall lift up his heel against me.*

19 At present I tell you, before it come to pass: **that when it shall come to pass, you may believe that I am he.**

20 [3] **Amen, amen, I say to you,** ***he that receiveth whomsoever I send,*** **receiveth me: and he that receiveth me, receiveth him that sent me.**

21 When Jesus had said these things, he was troubled in spirit: and he testified, and said: [4]Amen, amen, I say to you, **one of you shall betray me.**

22 The disciples therefore looked one upon another, doubting of whom he spoke.

23 Now there was leaning on Jesus's bosom one of his disciples whom Jesus loved.

24 Simon Peter therefore beckoned to him, and said to him: Who is it of whom he speaketh?

25 He therefore leaning on the breast of Jesus saith to him: Lord, who is it?

26 Jesus answered: He it is to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to Judas Iscariot, *the son* of Simon.

27 And after the morsel, satan entered into him. And Jesus said to him: That which thou dost, do quickly.

28 Now no man at the table

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[1] Matt. 10. 24. Luke 6. 40. Infra, 15. 20.—[2] Ps. 40. 10.

[3] Matt. 10. 40. Luke 10. 16.—[4] Matt. 26. 21. Mark 14. 18. Luke 22. 21.

Ver. 27. *That which thou dost, do quickly.* It is not a license, much less a command, to go about his treason: but a signification to him that Christ would not hinder, or resist what he was about, do it as soon as he pleased: but was both ready, and desirous to suffer for our redemption.

[This Type indicates a reference to the Divinity of Christ.]

knew to what purpose he said this unto him.

29 For some thought, because Judas had the purse, that JESUS had said to him: Buy those things which we have need of for the festival day; or that he should give something to the poor.

30 He therefore having received the morsel, went out immediately. And it was night.

31 When he therefore was gone out JESUS said: **Now is the son of man glorified, and God is glorified in him.**

32 **If God be glorified in him, God also will glorify him in himself: and immediately will he glorify him.**

33 Little children, **yet a little while I am with you.** [1] You shall seek me, and as I said to the Jews: Whither I go, you cannot come: so I say to you now.

34 [2] A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another.

35 *By this shall all men know that you are my disciples, if you have love one for another.*

36 Simon Peter saith to him: Lord, whither goest thou? JESUS answered: Whither I go, thou canst not follow me now, but thou shalt follow hereafter.

37 Peter saith to him: Why cannot I follow thee now? [3] I will lay down my life for thee.

38 JESUS answered him: Wilt thou lay down thy life for me? Amen, amen, I say to thee, **the cock shall not crow, till thou deny me thrice.**

CHAPTER XIV.

Christ's discourse after his last supper.

LET not your heart be troubled. **You believe in God, believe also in me.**

2 **In my Father's** house there are many mansions. If not, I would have told you, that I go to prepare a place for you.

3 And if I shall go, and prepare a place for you: I will come again, and will take you to myself, that where I am, you also may be.

4 **And whither I go you know, and the way you know.**

5 Thomas saith to him: Lord, we know not whither thou goest, and how can we know the way?

6 JESUS saith to him: **I am the way, and the truth, and the life. No man cometh to the Father but by me.**

7 **If you had known me, you would without doubt have known my Father also; and from henceforth you shall know him, and you have seen him.**

8 Philip saith to him: Lord, shew us the Father, and it is enough for us.

9 JESUS saith to him: **So long a time have I been with you:**

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[1] Supra, 7. 34.—[2] Lev. 19. 18. Matt. 22. 39. Infra, 15. 12.

[3] Matt. 26. 35. Mark 14. 29. Luke 22. 33.

and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, shew us the Father?

10 **Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works.**

11 **Believe you not that I am in the Father, and the Father in me?**

12 **Otherwise believe for the very works' sake. Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do.**

13 **Because I go to the Father: [1] and whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son.**

14 **If you shall ask me anything in my name, that I will do.**

15 If you love me keep my commandments.

16 ***And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever.***

17 ***The Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you.***

18 I will not leave you orphans: I will come to you.

19 Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live.

20 ***In that day you shall know that I am in my Father, and you in me, and I in you.***

21 He that hath my commandments, and keepeth them: he it is that loveth me. And he that loveth me, **shall be loved of my Father:** and I will love him, and will manifest myself to him.

22 Judas saith to him, not the Iscariot: Lord, how is it, that thou wilt manifest thyself to us, and not to the world?

23 JESUS answered, and said to him: **If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him:**

24 He that loveth me not, keepeth not my words. And the word which you have heard is not mine; **but the Father's who sent me.**

25 These things have I spoken to you, abiding with you.

26 ***But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will***

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[1] Matt. 7. 7. and 21. 22. Mark 11. 24. Infra, 16. 23.

CHAP. XIV. Ver. 16. *Paraclete.* That is, a comforter: or also an advocate: inasmuch as by inspiring prayer, he prays, as it were, in us, and pleads for us.—Ibid. *For ever.* Hence it is evident that this Spirit of truth was not only promised to the persons of the apostles, but also to their successors through all generations.

teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid.

28 You have heard that I said to you: I go away and I come unto you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I.

29 And now I have told you before it come to pass: that when it shall come to pass you may believe.

30 I will not now speak many things with you. For the prince of this world cometh, **and in me he hath not anything.**

31 But that the world may know that I love the Father: [1] **and as the Father hath given me commandment, so do I:** Arise, let us go hence.

CHAPTER XV.

A continuation of Christ's discourse to his disciples.

I AM the true vine; and my Father is the husbandman.

2 Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit he will purge it, that it may bring forth more fruit.

3 [2] Now you are clean by reason of the word which I have spoken to you.

4 *Abide in me: and I in you.* As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, **unless you abide in me.**

5 *I am the vine; you the branches:* he that abideth in me, and I in him, the same beareth much fruit: **for without me you can do nothing.**

6 If any one abide not in me: he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth.

7 If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you.

8 *In this is my Father glorified; that you bring forth very much fruit, and become my disciples.*

9 *As the Father hath loved me, I also have loved you. Abide in my love.*

10 If you keep my commandments, you shall abide in my

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[1] Acts 2. 23.

[2] Supra, 13. 10.

Ver. 26. *Teach you all things.* Here the Holy Ghost is promised to the apostles and their successors, particularly, in order to teach them all truth, and to preserve them from error.

Ver. 28. *For the Father is greater than I.* It is evident that Christ our Lord speaks here of himself, as he is made man: for as God he is equal to the Father: (See *Philippians* ii). Any difficulty of understanding the meaning of these words will vanish, when the relative circumstances of the text here are considered; for Christ being at this time shortly to suffer death, signified to his apostles his human nature by these very words: for as God he could not die. And therefore as he was both God and man, it must follow that according to his humanity he was to die, which the apostles were soon to see and believe, as he expresses, ver. 29. *And now I have told you before it come to pass; that when it shall come to pass, you may believe.*

[*This Type* indicates a reference to the Church.]

love; as I also have kept **my Father's** commandments, and do abide in his love.

11 These things I have spoken to you, that my joy may be in you, and your joy may be filled.

12 [1] This is my commandment, that you love one another, as I have loved you.

13 Greater love than this no man hath, that a man lay down his life for his friends.

14 You are my friends, if you do the things that I command you.

15 I will not now call you servants: for the servant knoweth not what his Lord doth. But I have called you friends: ***because all things whatsoever I have heard of my Father, I have made known to you.***

16 ***You have not chosen me: but I have chosen you; and have appointed you, [2] that you should go, and should bring forth fruit, and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.***

17 [3] These things I command you, that you love one another.

18 If the world hate you, know you that it hath hated me before you.

19 If you had been of the world; the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember my word that I said to you: [4] The servant is not greater than his master. If they have persecuted me, [5] they will also persecute you: if they have kept my word, they will keep yours also.

21 ***But all these things they will do to you for my name's sake: because they know not him that sent me.***

22 If I had not come, and spoken to them, they would not have sin: **but now they have no excuse for their sin.**

23 **He that hateth me, hateth my Father also.**

24 **If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen and hated both me and my Father.**

25 **But that the word may be fulfilled** which is written in their law: [6] *They have hated me without cause.*

26 [7] ***But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me:***

27 ***And you shall give testimony, because you are with me from the beginning.***

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[1] Supra, 13. 34. Ephes, 5. 2. 1 Thess. 4. 9.—[2] Matt. 28. 19.—[3] 1 John 3. 11. and 4. 7.

[4] Supra, 13. 16. Matt. 10. 24.—[5] Matt. 24. 9.—[6] Ps. 24. 19.—[7] Luke 24. 49.

CHAP. XV. Ver. 26. *Whom I will send.* This proves, against the modern Greeks, that the Holy Ghost proceedeth from the Son, as well as from the Father: otherwise he could not be sent by the Son.

CHAPTER XVI.

The conclusion of Christ's last discourse to his disciples.

THESE things have I spoken to you, that you may not be scandalized.

2 *They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God.*

3 *And these things will they do to you, because they have not known the Father, nor me.*

4 But these things I have told you, that when the hour shall come, you may remember that I told you of them.

5 But I told you not these things from the beginning, **because I was with you. And now I go to him that sent me,** and none of you asketh me: Whither goest thou?

6 But because I have spoken these things to you sorrow hath filled your heart.

7 **But I tell you the truth:** *it is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you.*

8 *And when he is come, he will convince the world of sin, and of justice, and of judgment.*

9 Of sin: **because they believed not in me.**

10 And of justice: because I go to the Father; and you shall see me no longer.

11 And of judgment: because the prince of this world is already judged.

12 *I have yet many things to say to you:* but you cannot bear them now.

13 **But when he, the Spirit of truth, is come, he will teach you all truth.** For he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come he shall shew you.

14 *He shall glorify me;* because he shall receive of mine, and shall shew *it* to you.

15 **All things whatsoever the Father hath, are mine.** Therefore I said, he shall receive of mine, and shew *it* to you.

16 **A little while, and now you shall not see me:** and again a little while, and you shall see me: because I go to the Father.

17 Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me, and because I go to the Father?

18 They said therefore: What is this that he saith, A little while? we know not what he speaketh.

CHAP. XVI. Ver. 8. *He will convince the world of sin,* &c. The Holy Ghost, by his coming, brought over many thousands, 1st, to a sense of their sin in not believing in Christ. 2ndly, to a conviction of the justice of Christ, now sitting at the right hand of his Father. And, 3rdly, to a right apprehension of the judgment prepared for them that choose to follow satan, who is already judged and condemned.

Ver. 13. *Will teach you all truth.* See the annotation on chap. xiv, 26.

[*This Type* indicates a reference to the Church.]

19 And Jesus knew that they had a mind to ask him: and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me: and again a little while, and you shall see me?

20 **Amen, amen, I say to you,** *that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy.*

21 A woman, when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 **So also you now indeed have sorrow, but I will see you again,** and your heart shall rejoice; and your joy no man shall take from you.

23 And in that day you shall not ask me anything. [1] Amen, amen, I say to you: **if you ask the Father anything in my name, he will give it you.**

24 Hitherto you have not asked anything in my name. Ask, and you shall receive: that your joy may be full.

25 *These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father.*

26 In that day you shall ask in my name: and I say not to you, that I will ask the Father for you:

27 **For the Father himself loveth you, because you have loved me, and have believed that I came out from God.**

28 **I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father.**

29 His disciples say to him: Behold now thou speakest plainly, and speakest no proverb.

30 **Now we know that thou needest not that any man should ask thee. By this we believe that thou comest forth from God.**

31 Jesus answered them: **Do you now believe?**

32 [2] Behold the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone: **and yet I am not alone, because the Father is with me.**

33 These things I have spoken to you, **that in me you may have peace.** *In the world you shall have distress: but have confidence, I have overcome the world.*

CHAPTER XVII.

Christ's prayer for his disciples.

THESE things Jesus spoke, and lifting up his eyes to heaven, he said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee.

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[1] Matt. 7. 7. and 21. 22. Mark 11. 24. Luke 11. 9. Supra, 14. 13. Jas. 1. 5.

[2] Matt. 26. 31. Mark 14. 27.

[**This Type** indicates a reference to the Divinity of Christ.]

2 [1] As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him.

3 Now this is eternal life: that they may know thee, the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do:

5 And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee.

6 I have manifested thy name to the men whom thou hast given me out of the world. *Thine they were, and to me thou gavest them: and they have kept thy word.*

7 *Now they have known that all things which thou hast given me are from thee:*

8 *Because the words which thou gavest me, I have given to them: and they have received them, and have known in very deed that I came out from thee, and* they have believed that thou didst send me.

9 *I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine:*

10 And all my things are thine and thine are mine: *and I am glorified in them.*

11 *And now I am not in the world, and these are in the world, and* I come to thee. *Holy Father, keep them in thy name, whom thou hast given me; that they may be one,* as we also are.

12 *While I was with them, I kept them in thy name.* [2]*Those whom thou gavest me have I kept: and none of them is lost, but the son of perdition,* [3] that the scripture may be fulfilled.

13 And now I come to thee: and these things I speak in the world, *that they may have my joy in themselves.*

14 *I have given them thy word, and the world hath hated them, because they are not of the world;* as I also am not of the world.

15 *I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.*

16 *They are not of the world:* as I also am not of the world.

17 *Sanctify them in truth. Thy word is truth.*

18 *As thou hast sent me into the world, I also have sent them into the world.*

19 *And for them do I sanctify myself: that they also may be sanctified in truth.*

20 *And not for them only do I pray, but for them also who through their word shall believe in me:*

21 *That they all may be one,* as thou, Father in me, and I

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[1] Matt. 28. 18.

[2] Infra, 18. 9.—[3] Ps. 108. 8.

[*This Type* indicates a reference to the Church.]

in thee: *that they also may be one* in us: that the world may believe that thou hast sent me.

22 And the glory which thou hast given me, *I have given to them: that they may be one,* as we also are one.

23 *I in them,* and thou in me: *that they may be made perfect in one; and the world may know that thou hast sent me and hast loved them, as thou hast also loved me.*

24 *Father, I will that where I am, they also whom thou hast given me may be with me: that they may see my glory* which thou hast given me, because thou hast loved me before the creation of the world.

25 Just Father, the world hath not known thee: **but I have known thee: *and these have known,* that thou hast sent me.**

26 *And I have made known thy name to them, and will make it known;* that the love, wherewith thou hast loved me, *may be in them, and I in them.*

CHAPTER XVIII.

The history of the passion of Christ.

WHEN [1] JESUS had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples.

2 And Judas also, who betrayed him, knew the place: because JESUS had often resorted thither together with his disciples.

3 [2] Judas therefore having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

4 JESUS therefore knowing all things that should come upon him, went forth, and said to them: Whom seek ye?

5 They answered him: JESUS of Nazareth. JESUS saith to them: I am he. And Judas also, who betrayed him, stood with them.

6 As soon therefore as he had said to them: **I am he: they went backward, and fell to the ground.**

7 Again therefore he asked them: Whom seek ye? And they said: JESUS of Nazareth.

8 JESUS answered, I have told you, that I am he. If therefore you seek me, let these go their way.

9 That the word might be fulfilled, which he said: [3] Of them whom thou hast given me, I have not lost any one.

10 Then Simon Peter having a sword, drew it; and struck the servant of the high-priest, and cut off his right ear. And the name of the servant was Malchus.

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[1] 2 Kings 15. 23. Matt. 26. 36. Mark 14. 32. Luke 22. 39.

[2] Matt. 26. 47. Mark 14. 43. Luke 22. 47.—[3] Supra, 17. 12.

11 JESUS therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

12 Then the band and the tribune, and the servants of the Jews, took JESUS, and bound him:

13 And they led him away to [1] Annas first, for he was father-in-law to Caiphas, who was the high-priest of that year.

14 Now Caiphas was he [2] who had given the counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed JESUS, and so did another disciple. And that disciple was known to the high-priest, and went in with JESUS into the court of the high-priest.

16 But Peter stood at the door without. [3] The other disciple therefore who was known to the high-priest, went out, and spoke to the portress, and brought in Peter.

17 The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not.

18 Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter, also standing, warming himself.

19 The high-priest therefore asked JESUS of his disciples, and of his doctrine.

20 JESUS answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing.

21 Why askest thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said.

22 And when he had said these things, one of the servants standing by gave JESUS a blow, saying: Answerest thou the high-priest so?

23 JESUS answered him: If I have spoken evil, give testimony of the evil: but if well, why strikest thou me?

24 [4] And Annas sent him bound to Caiphas the high-priest.

25 And Simon Peter was standing, and warming himself. [5] They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not.

26 One of the servants of the high-priest (a kinsman to him whose ear Peter cut off) saith to him: Did I not see thee in the garden with him?

27 Again therefore Peter denied: and immediately the cock crew.

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[1] Luke 3. 2.—[2] Supra, 11. 49.—[3] Matt. 26. 58. Mark 14. 54. Luke 22. 55.

[4] Matt. 26. 57, Mark 14. 53. Luke 22. 54.—[5] Matt. 26. 69. Mark 14. 67. Luke 22. 56.

[*This Type* indicates a reference to the Church.]

28 [1] Then they led JESUS from Caiphas to the governor's hall. And it was morning: and they went not into the hall, [2] that they might not be defiled, but that they might eat the pasch.

29 Pilate therefore went out to them, and said: What accusation bring you against this man?

30 They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee.

31 Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death.

32 [3] That the word of JESUS might be fulfilled which he said, signifying what death he should die.

33 [4] Pilate therefore went into the hall again, and called JESUS, and said to him: Art thou the king of the Jews?

34 JESUS answered: Sayest thou this thing of thyself, or have others told it thee of me?

35 Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me: what hast thou done?

36 JESUS answered: **My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence.**

37 Pilate therefore said to him: **Art thou a king then?** JESUS answered: **Thou sayest, that I am a king. For this was I born, and for this came I into the world: that I should give testimony to the truth. Every one that is of the truth, heareth my voice.**

38 Pilate saith to him: What is truth? And when he said this he went out again to the Jews, and saith to them: I find no cause in him.

39 [5] But you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the king of the Jews?

40 Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.

The continuation of the history of the passion of Christ.

THEN [6] therefore Pilate took JESUS, and scourged him.

2 And the soldiers platting a crown of thorns, put it upon his head: and they put on him a purple garment.

3 And they came to him, and said: Hail, king of the Jews: and they gave him blows.

4 Pilate therefore went forth

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[1] Matt. 27. 2. Mark 15. 1. Luke 23. 1.—[2] Acts 10. 28. and 11. 3.—[3] Matt. 20. 19.—[4] Matt. 27. 11. Mark 15. 2. Luke 23. 3.

[5] Matt. 27. 15. Mark 15. 6. Luke 23. 17.—[6] Matt. 27. 26. Mark 15. 15.

[**This Type** indicates a reference to the Divinity of Christ.]

again, and saith to them: Behold I bring him forth unto you, that you may know that I find no cause in him.

5 (Jesus therefore came forth bearing the crown of thorns, and the purple garment). And he saith to them: Behold the Man.

6 When the chief priests therefore and the servants had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him; for I find no cause in him.

7 The Jews answered him: We have a law; and according to the law he ought to die, **because he made himself the Son of God.**

8 When Pilate therefore had heard this saying, **he feared the more.**

9 And he entered into the hall again, and he said to Jesus: **Whence art thou?** But Jesus gave him no answer.

10 Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee?

11 Jesus answered: **Thou shouldest not have any power against me, unless it were given thee from above.** Therefore he that hath delivered me to thee, hath the greater sin.

12 And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cesar's friend. For whosoever maketh himself a king, speaketh against Cesar.

13 Now when Pilate had heard these words, he brought Jesus forth: and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha.

14 And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king.

15 But they cried out: Away with him, away with him, crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cesar.

16 Then therefore he delivered him to them to be crucifed. And they took Jesus, and led him forth.

17 [1] And bearing his own cross he went forth to that place which is called Calvary, but in Hebrew Golgotha.

18 Where they crucified him, and with him two others, one on each side, and Jesus in the midst.

19 And Pilate wrote a title also: and he put it upon the cross. And the writing was, Jesus of Nazareth the King of the Jews.

20 This title therefore many

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[1] Matt. 27. 33. Mark 15. 22. Luke 23.33.

CHAP. XIX. Ver. 14. *The parasceve of the pasch.* That is, the day before the paschal sabbath. The eve of every sabbath was called the parasceve, or day of preparation. But this was the eve of a high sabbath, viz., that which fell in the paschal week.

of the Jews did read: because the place where JESUS was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin.

21 Then the chief priests of the Jews said to Pilate: **Write not, the king of the Jews; but that he said: I am the king of the Jews.**

22 Pilate answered: What I have written, I have written.

23 The soldiers therefore when they had crucified him, [1] took his garments (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout.

24 They said then one to another: Let us not cut it, but let us cast lots for it whose it shall be; that the scripture might be fulfilled, saying: [2] *They have parted my garments among them: and upon my vesture they have cast lot.* And the soldiers indeed did these things.

25 Now there stood by the cross of JESUS, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen.

26 When JESUS therefore had seen his mother and the disciple standing, whom he loved, he saith to his mother: Woman, behold thy son.

27 After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

28 Afterwards **Jesus knowing that all things were now accomplished,** [3] that the scripture might be fulfilled, said: I thirst.

29 Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to his mouth.

30 JESUS therefore when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost.

31 Then the Jews (because it was the parasceve) that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away.

32 The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him.

33 But after they were come to JESUS, when they saw that he was already dead, they did not break his legs.

34 But one of the soldiers with a spear opened his side, and immediately there came out blood and water.

35 **And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true; that you also may believe.**

36 **For these things were done that the scripture might**

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[1] Matt. 27. 35. Mark 15. 24. Luke 23. 34.—[2] Ps. 21. 19.

[3] Ps. 68. 22.

[**This Type** indicates a reference to the Divinity of Christ.]

be fulfilled: [1] You shall not break a bone of him.

37 And again another scripture saith: [2] *They shall look on him whom they pierced.*

38 [3] After these things Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus.

39 And Nicodemus also came, [4] he who at first came to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred pound *weight*.

40 They took therefore the body of Jesus, and bound it in linen cloths with the spices, as the manner of the Jews is to bury.

41 And there was in the place, where he was crucified, a garden; and in the garden, a new sepulchre, wherein no man yet had been laid.

42 There therefore because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

CHAPTER XX.

Christ's resurrection, and manifestation to his disciples.

AND [5] on the first day of the week, Mary Magdalen cometh early, when it was yet dark unto the sepulchre: and she saw the stone taken away from the sepulchre.

2 She ran therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went out, and that other disciple, and they came to the sepulchre.

4 And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre.

5 And when he stooped down, he saw the linen cloths lying: but yet he went not in.

6 Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying.

7 And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place.

8 Then that other disciple also went in, who came first to the sepulchre: **and he saw and believed.**

9 **For as yet they knew not the scripture, that he must rise again from the dead.**

10 The disciples therefore departed again to their home.

11 [6] But Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre:

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[1] Exod. 12. 46. Num. 9. 12.—[2] Zach. 12. 10.—[3] Matt. 27. 57. Mark 15. 43. Luke 23. 50.—[4] Supra, 3. 2.—[5] Matt. 28. 1. Mark 16. 1. Luke 24. 3.

[6] Matt. 28. 1. Mark 16. 5. Luke 24. 4.

[*This Type* indicates a reference to the Church.]

12 And she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid.

13 They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord: and I know not where they have laid him.

14 When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus.

15 Jesus saith to her: Woman, why weepest thou? whom seekest thou? She thinking that it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him: and I will take him away.

16 Jesus saith to her: Mary. She turning, saith to him: Rabboni (which is to say, Master).

17 Jesus saith to her: Do not touch me, **for I am not yet ascended to my Father:** but go to my brethren, and say to them: **I ascend to my Father and to your Father, to my God and your God.**

18 Mary Magdalen cometh and telleth the disciples: I have seen the Lord, and these things he said to me.

19 [1] Now when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you.

20 And when he had said this, he shewed them his hands, and his side. The disciples therefore were glad, when they saw the Lord.

21 He said therefore to them again: ***Peace be to you. As the Father hath sent me, I also send you.***

22 ***When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost:***

23 [2] ***Whose sins you shall forgive, they are forgive them: and whose sins you shall retain, they are retained.***

24 Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.

25 The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

26 And after eight days, again

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[1] Mark 16. 14. Luke 24. 36. 1 Cor. 15. 5.

[2] Matt. 18. 18.

CHAP. XX. Ver. 19. *The doors were shut.* The same power which could bring Christ's whole body, entire in all its dimensions, through the doors, can without the least question make the same body really present in the sacrament: though both the one and the other be above our comprehension.

Ver. 23. *Whose sins,* &c. See here the commission, stamped by the broad seal of Heaven, by virtue of which the pastors of Christ's Church absolve repenting sinners upon their confession.

[**This Type** indicates a reference to the Divinity of Christ.]

his disciples were within, and Thomas with them. Jesus cometh, **the doors being shut,** and stood in the midst, and said: Peace be to you.

27 Then he saith to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand and put it into my side; **and be not faithless, but believing.**

28 Thomas answered, and said to him: **My Lord, and my God.**

29 Jesus saith to him: Because thou hast seen me, Thomas, **thou hast believed: blessed are they that have not seen, and have believed.**

30 [1] Many other signs also did Jesus in the sight of his disciples, which are not written in this book.

31 **But these are written that you may believe that Jesus is the Christ the Son of God; and that believing you may have life in his name.**

CHAPTER XXI.

Christ manifests himself to his disciples by the seaside, and gives Peter the charge of his sheep.

AFTER this Jesus shewed himself again to the disciples at the sea of Tiberias. And he shewed himself after this manner.

2 There were together Simon Peter, and Thomas who is called Didymus, and Nathanael who was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples.

3 Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth and entered into the ship: and that night they caught nothing.

4 But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.

5 Jesus therefore said to them: Children, have you any meat? They answered him: No.

6 He saith to them: Cast the net on the right side of the ship; and you shall find. They cast therefore: **and now they were not able to draw it for the multitude of fishes.**

7 That disciple therefore whom Jesus loved, said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea.

8 But the other disciples came in the ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread.

10 Jesus saith to them: Bring hither of the fishes which you have now caught.

11 Simon Peter went up, and drew the net to land, full of

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[1] Infra, 21. 25.

great fishes, one hundred fifty-three. And although there were so many, the net was not broken.

12 Jesus saith to them: Come, and dine. And none of them who were at meat, durst ask him: Who art thou? knowing that it was the Lord.

13 And Jesus cometh and taketh bread, and giveth them, and fish in like manner.

14 This is now the third time that Jesus was manifested to his disciples, **after he was risen from the dead.**

15 When therefore they had dined, ***Jesus saith to Simon Peter: Simon son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.***

16 ***He saith to him again: Simon son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.***

17 ***He said to him the third time: Simon son of John, lovest thou me? Peter was grieved, because he had said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep.***

18 Amen, amen, I say to thee: [1] When thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not.

19 And this he said, signifying by what death he should glorify God. And when he had said this, he saith to him: Follow me.

20 Peter turning about, saw that disciple whom Jesus loved following, [2] who also leaned on his breast at supper, and said: Lord, who is he that shall betray thee?

21 Him therefore when Peter had seen, he saith to Jesus: Lord, and what *shall* this man *do?*

22 Jesus saith to him: **So I will have him to remain till I come, what is it to thee? follow thou me.**

23 This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not die; but, So I will have him to remain till I come, what is it to thee?

24 **This is that disciple who giveth testimony of these things, and hath written these**

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[1] 2 Pet. 1. 14.—[2] Supra, 13. 23.

CHAP. XXI. Ver. 17. *Feed my sheep.* Our Lord had promised the spiritual supremacy to St Peter: St *Matt.* xvi, 19; and here he fulfils that promise, by charging him with the superintendency of all his sheep, without exception; and consequently of his whole flock, that is, of his whole Church.

things: and we know that his testimony is true.

25 [1] But there are also many other things which JESUS did: which if they were written every one, the world itself, I think, would not be able to contain the books that should be written.

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[1] Supra, 20. 30.

[*This Type* indicates a reference to the Church.]

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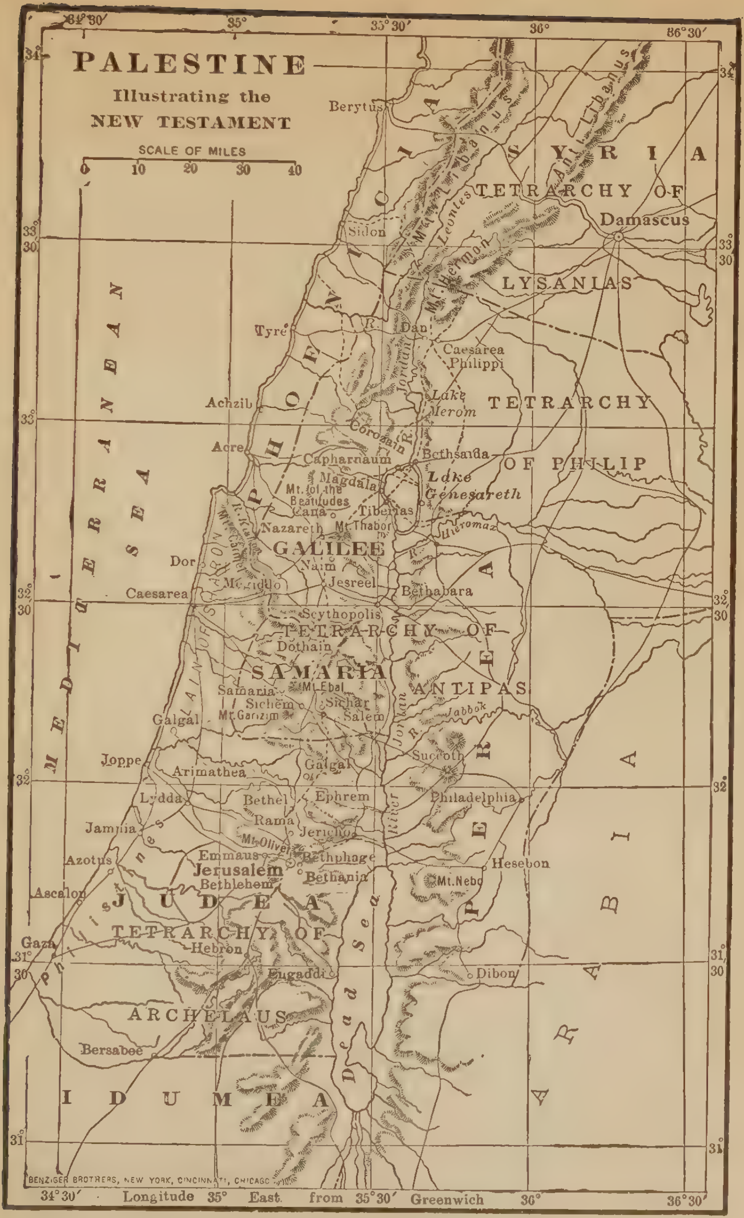

PALESTINE
Illustrating the
NEW TESTAMENT

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SCALE OF MILES
0
10
20
30
40
34° 30′
35°
35° 30′
36°
36° 30′
34°
33° 30
33°
32° 30
32°
31° 30
31°
Longitude 35° East from 35° 30′ Greenwich
MEDITERRANEAN SEA
PHOENICIA
SYRIA
TETRARCHY OF LYSANIAS
TETRARCHY OF PHILIP
TETRARCHY OF ANTIPAS
TETRARCHY OF ARCHELAUS
ARABIA
IDUMEA
JUDEA
SAMARIA
GALILEE
PEREA
PLAIN OF SHARON
Philistines
Berytus
Mt. Libanus
Anti Libanus
Leontes
Sidon
Damascus
Mt. Hermon
Tyre
R.
Dan
Jordan
Caesarea Philippi
Lake Merom
Achzib
Acre
Corozain
Bethsaida
Capharnaum
Magdala
Mt. of the Beatitudes
Lake Genesareth
Cana
Tiberias
Nazareth
Mt. Thabor
Hieromax
Mt. Carmel
R. Kishon
Dor
Naim
Megiddo
Jesreel
Caesarea
Bethabara
Scythopolis
Dothain
Mt. Ebal
Samaria
Sichem
Sichar
Mt. Garizim
Salem
Jabbok
Galgal
Joppe
Arimathea
Galgal
Succoth
Lydda
Bethel
Ephrem
Philadelphia
Rama
Jericho
Jamnia
Mt. Olivet
Emmaus
Bethphage
Azotus
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Hesebon
Mt. Nebo
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